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[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXIV

MILWAUKEE, WISCONSIN, NOVEMBER 7, 1925

No. 1

FIFTH GENERAL CONVENTION NUMBER

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A Weekly Record of the News, the Work, and the Thought of the Church

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
Managing and News Editor, REV. H. W. TICKNOR.
Literary Editor, REV. FRANK GAVIN, Th.D., Ph.D.
Social Service Editor, CLINTON ROGERS WOODRUFF, LL.B.
Circulation Manager, LINDEN H. MOREHOUSE.
Advertising Manager, CHARLES A. GOODWIN.

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A C.M.S. MISSIONARY at Canton, China, reports that early last year a Buddhist abbess and three other nuns were received into the Women's School, having heard of Christianity through the preaching of a Bible woman. At the same time three children who were being prepared to become nuns entered a C.M.S. home. Three of the four nuns have now been baptized before a crowded congregation in the Chinese Church of Our Saviour Canton.—London Diocesan Magazine.

IT IS NOT . . . by turning away from the bright side of life but by learning in meditation to see God through it, that man can best be bid to recognize His love in 'the redemption of the world, the means of grace and the hope of glory.'—J. Illingworth.

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MILWAUKEE, WISCONSIN, NOVEMBER 7, 1925

No. 1

EDITORIAL CORRESPONDENCE

From General Convention

NEW ORLEANS, OCTOBER 24.

THE General Convention is now over. The final service, in which the ringing voice of Bishop Manning read the Pastoral Letter, concluded the two weeks and a half of sessions, including sixteen business days. It is all over, the deputies are packing up and saying good-bye, the hotels are being emptied of those who have occupied them during this period of time.

It has been a very notable and satisfactory Convention. Other religious bodies, meeting for their semi-national gatherings, have been torn asunder by the controversies that have divided them into two parts. Not a ripple of those controversies has disturbed our own body, and we find ourselves closer to one another than ever before. Dr. Stires well said in his concluding address that all have been made to be of one mind in our house, which was a wholly different thing from all thinking alike. The latter we shall never have and ought not to have; the former seems to have been accomplished already. The men in the House of Deputies understand one another, respect one another, bear with one another. In neither House is the old-time partisanship left except, possibly, on the very smallest scale, which rarely comes to the surface and is met by silence when it does.

The Church has grown together in our generation.

BUT, somebody asks impatiently, what did General Convention do?

It is too early to give answer in more than very general terms, for votes in the two Houses are not always in identical terms, often require correlating by subsequent votes, and in the maze of messages beginning with the sonorous language, "The House of Bishops informs the House of Deputies . . .," no one but the secretaries can keep really accurate knowledge of what is finally accomplished by joint agreement of the two Houses. Even the bulletins furnished to the press by our admirable Publicity Department are not always strictly accurate, and it is next to impossible that they should be. Careful study of the official records is now being made, and readers of THE LIVING CHURCH will be furnished with a reliable list of completed legislation very shortly. On this final day of the Convention I shall try to do no more than give expression to my fleeting impressions of the final week.

Changes in Constitution and canons are not very

impressive nor are any of them very noteworthy. Six missionary bishops elected seem, all of them, to be well chosen. Hearings at considerable extent before a committee finally led to agreement upon a budget which was very generally accepted as satisfactory. It is said that the committee sat, on one day, from nine in the morning until after midnight; certainly it was through the careful statesmanship of this committee that differences were reconciled. There was far less criticism than there had been three years ago, and a very general desire to go forward. The National Council was directed to cut down work, if necessary, so that it might keep to a balanced budget. This is good; but if the direction results in closing down missions or other activities for lack of support, the Church must blame only itself. The salutary precedent of electing many new members of the National Council was adopted; an excellent plan, not implying criticism or distrust of members who were dropped, but only a determination to have new blood flowing into the Council.

The Federal Council problem turned out very satisfactorily, thanks to the intervention of Mr. Wickersham, of New York—a new member, formerly attorney general of the United States, and a welcome addition to the House of Deputies. Instead of continuing the not very satisfactory *status-quo*, which was the alternative to complete membership that was chosen by the House of Bishops, we now "coöperate" instead of federate, and we do that explicitly in such activities only as we have selected by resolution and as to which no criticism need be made. These are:

- (A)—The Church and social service.
- (B)—The Church and race relations.
- (C)—International justice and good will.
- (D)—Research and education.
- (E)—Editorial council of the religious press.
- (F)—Committee on fiduciary and financial matters.
- (G)—Army and navy chaplains.

Contact with these is to be through the National Council instead of through the Department of Social Service and the Commission on Christian Unity as now. This, I am confident, will remove all danger of friction, will give us and them a cordial association together in matters in which we are alike interested, and will definitely and finally keep us out of those other activities of the Federal Council in which our active presence would be as embarrassing to them as to us. I earnestly hope that this solution of the problem which has greatly

disturbed the last three General Conventions may be accepted as final. As, now, we have frankly accepted a policy of limited coöperation, without membership, toward the Federal Council, so, it may be assumed, we would coöperate with equal cordiality with any other proper agency to secure like ends, but always rigidly preserving our own autonomy.

There were some dramatic incidents; as when Bishop Motoda, native bishop from Japan, was presented to the House of Deputies, as previously he had been to the House of Bishops; as when the felicitations of the former House were extended to Dr. John W. Wood on the completion of twenty-five years' connection with the missions of the Church; and as when Dr. Stires, the president, acknowledging resolutions reciting the appreciation and affection of the members of the House, which had been offered by Dr. St. George, gracefully and graciously made his acknowledgment in one of those striking and felicitous off-hand speeches in which Dr. Stires so excels.

But we were shocked and horrified at the sudden death of Bishop Parker. He was found lying dead on the floor of his room in a hotel, where he had lain since some time on the preceding day. His wife had accompanied the widow of Mr. McElroy, lay deputy from the same diocese, who had also died in New Orleans, and she had not reached her home when telegrams telling of the later tragedy were sent to her. God bless and give rest and peace to this His servant who has served so faithfully and so well! Bishop Parker leaves a place that it will not be easy to fill.

MOST important of the work of the Convention was that relating to the Prayer Book. The great bulk of the work of 1922 was ratified, except that the 1922 office of Baptism was abandoned and a revised office was set on its passage and tentatively passed. Excepting for this and for some details, and except for some parts of the Holy Communion to which I will refer, everything printed in the second part of *The Proposed Revision of the Book of Common Prayer* has been ratified and may now lawfully be used. Naturally one should wait for the exact text before putting any of it into use, but the officially edited volumes will be published as rapidly as possible. This includes the daily offices, Prayers and Thanksgivings, Collects, Epistles, and Gospels, the Holy Communion, Confirmation (in which the new questions and answers were dropped and the former single question and answer retained), Matrimony (with the former mandatory provision for giving the bride away restored), Visitation of the Sick, Burial (in part), the Churching office (now to be termed The Thanksgiving of Women After Child-birth), The Psalter, and the Ordinal. Various details in most of these failed of ratification and the official text should be awaited.

But there was an impasse in regard to some of the changes in the Holy Communion, in which the resolutions providing for ratification were (most unhappily) not offered in the House of Bishops until the last week of the session, though they were adopted in the House of Deputies at the very outset. The proposed change in the Prayer for Christ's Church Militant which introduces the beautiful phrase, "beseeching thee to grant them [the departed] continual growth in thy love and service," and also the *Agnus Dei* and some minor changes, failed because so large a number of bishops left for home before the final vote (on the last day but one), that the negative vote of only, I think, six members defeated the measures. The circumstances are these:

Final ratification must be given in the House of

Deputies by the vote of a majority of all the dioceses in both orders, and in the House of Bishops by a majority of all the bishops entitled to vote, which at this session was sixty-six. On Tuesday of the final week these measures had been defeated in the House of Bishops, though they had been adopted by large majorities in the House of Deputies. A conference committee, seeking to adjust the differences between the two Houses, recommended that the House of Bishops recede from its position and ratify these changes. Ordinarily such a recommendation is immediately granted, each House accepting the judgment of the committee of conference in the final reconciliation of differences. But when, in the House of Bishops, the final vote on the Prayer for Christ's Church was taken, only sixty-eight bishops answered to their names. Of these, sixty-two voted in the affirmative and six in the negative; and as the sixty-six votes necessary for ratification were not secured, the measures failed, though nine-tenths of the bishops present voted for them. The *Agnus Dei* also failed by a substantially similar vote; and I am not sure at this writing just how much else. The official text must be awaited before we can tell precisely what was saved and what was lost.

NOW, this is a serious matter. *Why had nearly half of the bishops gone home?*

Some few, of course, had good reasons. Several had been absent from the whole session by reason of illness. At least one, and perhaps others, were taken ill during the session and, very properly, left for home. The heat during much of the session was very trying, and the quarters assigned to the House of Bishops were especially hot and not adequately cooled or aired. If it were only the aged or infirm bishops who left before the close of the session, one would understand it. But these, generally, were among those who stayed until the end.

Be the causes what they may, sixty-three bishops were absent when those votes were taken, and at least forty of these had left within from one to three days, during which, it may be added, the weather was cool and ideal. I am not thinking of those who simply anticipated adjournment by an hour or two, leaving by trains of Friday night or Saturday morning. These created no embarrassment to anybody; but those who left earlier than that, left a permanent impress upon legislation by doing so. I do feel very strongly that those bishops who had gone home, except for absolutely mandatory duty or actual sickness, violated their duty to the Church in a manner so inexcusable and so inconsiderate of the welfare of the Church and of the unreasonable handicap that was thereby placed upon their brethren that remained at the post of duty which these had deserted, that I think they should know how great was the indignation toward them that manifested itself among the lay deputies.

For consider. Laymen attend at very considerable sacrifice. They are business or professional men, and their ordinary duties largely conflict with their duty toward the Church. When they put the latter duty ahead of their natural duty, they very often do it at real sacrifice to their business or professional interests. It costs them something to attend, much beyond the mere cost of travel, of board, and of lodging.

The bishops have no such conflict of interests. Their "business," their "profession," is the Church. Attendance at General Convention involves no handicap to their business; it *is* their business. It is their bounden duty; and it costs them no lessening of their income.

When, therefore, the laymen, or many of them, stay, and the bishops go home, and deprive the clergy and

laity of the opportunity to complete the very work for the Church which at real sacrifice they are trying to do, the bishops are doing that which—I am choosing my adjectives with care—is selfish, unreasonable, and in defiance of their duty. How can any of these deserters from the post of duty ever again ask one of their laymen to give *time* in the interest of the Church? I wish to be neither disrespectful nor discourteous; but the one force, apart from the conscience of each individual bishop, which can be exerted to compel him to do the work to which he has been called and which he has voluntarily undertaken to do, and for the doing of which he receives and accepts a stipend, is the enlightened public opinion of the Church. Individual consciences fell down rather conspicuously in this instance; and my brother laymen in the House of Deputies will bear me out, I think, when I say for themselves as for myself, that we resent this premature exodus of bishops from General Convention as not only an abdication of their leadership but a direct violation of their official duty.

And as monuments to the bishops who deserted, we have a finally ratified service of Holy Communion without the amplified commemoration of the departed, without the *Agnus Dei*, and with some other unnecessary defects of whose precise nature I am not informed.

By quick work of those who remained at their post, the worst of these blemishes may ultimately be cured, for, under suspension of rules, the commemoration of the departed was hastily reintroduced as new matter and passed in both Houses (only a majority of those voting being necessary to adopt tentatively as new matter). Thus, though lacking in the officially ratified text of the Holy Communion service that is now authorized for use in churches and will shortly be published, there is hope of final ratification of that clause in 1928—if the bishops of that day do their duty. The *Agnus Dei*, however, is finally lost. It will not appear in the finally revised Book of Common Prayer.

I may add without comment that on the same Friday morning, the day before adjournment, in which absentees had rendered the House of Bishops powerless in ratification, a vote by orders in the House of Deputies disclosed that out of seventy-two dioceses, sixty-nine were still represented in the clerical and fifty-six in the lay order. Of course this does not mean that all the delegations were full.

THIS is understood to be the last Convention at which new proposals were to be acted upon for incorporation in the revised Prayer Book. Those recommended by the Joint Commission and published in their *Fourth Report* all had consideration and most of them were tentatively adopted in some form, generally amended more or less from the printed text. Chief of these are the following:

Special collects for each day in Holy Week.

A second collect, epistle, and gospel for Whitsunday. New collects, epistles, and gospels for several additional occasions, including Burial, Independence Day, etc. Changed epistle for All Saints'.

Two Offices of Instruction, largely in the words of the Church Catechism.

A shorter form of Family Prayer.

The only recommendation of the Joint Commission of any moment that failed was the list of black letter saints, called Memorial Days, that passed the House of Bishops, but failed in the House of Deputies.

And some things were tentatively adopted that the Joint Commission did not recommend. Chief among these were the *Benedictus qui Venit* and a form for Unction of the Sick, both of which the Commission had recommended in earlier years; and the omission of the

Thirty-nine Articles from the Prayer Book. The vote in the House of Deputies in favor of omission was a surprise to every one:

Clerical: Ayes 60½, noes 10¾, divided 3.

Lay: Ayes 36½, noes 14, divided 7.

If only we can count on our bishops to *stay on their job* at the next General Convention until all this is ratified!

There was no legislation on Reservation. A short and not very happy debate in the House of Deputies disclosed that there would be no agreement on the precise form chosen, although apparently a large majority favored legislation of some sort, and supporters of the measure deemed it better to withdraw the proposal rather than to continue the debate. When, a day later, a message from the House of Bishops showed that that House had adopted such a rubric, the House of Deputies, by a substantially unanimous vote, declined to reopen the subject.

Such were the main features of the General Convention that has just closed. It was replete with good things, and I do not think of a single piece of legislation that would be called bad. Neither was there any measure of importance decided by a close vote.

Better than all this was the spirit of unity and fraternity that prevailed. The outlook for the Church in the next generation or two, during which the revised Prayer Book will be in use, is a happy one.

Thankfully yours,

FREDERIC C. MOREHOUSE.

ACKNOWLEDGMENTS

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SUNSHINE BEYOND

Though clouds of sorrow often fall
Within these lives of ours,
There still is sunshine for us all,
With passing of life's showers.

The flower beaten by life's storms
Will often raise its head,
And bloom again in loveliness
When new sunshine is shed.

Though storms of life oppress the soul,
And fill it with despair,
Do not despond nor cease to hope,
For life may grow more fair.

MARTHA SHEPARD LIPPINCOTT.

GENERAL CONVENTION NOTES

A SINGLE ISSUE of one of the New Orleans papers, *The Times-Picayune*, gives the following notes:

An alleged peddler of morphine was shot while attempting to resist arresting officers within a few hundred feet of the Athenaeum and the Jerusalem Temple, in which the various bodies of the Convention were in session.

The score of the World's series game in Pittsburgh was flashed on a screen by a stereopticon in the House of Deputies. "Apparently nearly every delegate is a warm baseball fan."

Mrs. Paul Matthews, wife of the Bishop of New Jersey, reported to the police that she had left a purse containing jewelry and currency to the value of \$5,255 on a bench in Audubon Park, while attending the service there.

Bishop Fawcett, of Quincy, got a long write-up of his "sea-going truck equipped with bathtub and refrigerator," the Vagabond. The Bishop drove down from his home in Illinois.

The great service in Audubon Park was near the zoo, and the birds and animals attempted to take part. "Once during the service the lion emitted a long roar, but it was not unlike a certain deep note on the organ, and blended in rather well."

Another issue of the same paper spoke of Mr. Frederic C. Morehouse as being the "former" editor of THE LIVING CHURCH.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

READINGS FROM THE CATHOLIC EPISTLES

November 8: Twenty-second Sunday after Trinity

GOD'S LOVE OUR GUIDE

READ I St. John 3:13-24.

IF you ask me what Christian love is, I would say it is deliberate correspondence with the declared purpose and mind of God. That is it. The root Christian principle, incomparably the most difficult, and also the most attractive, of Christian dogmas and doctrines, is the doctrine that God is love; which is not an obvious truth by any means, but it is the central point of that positive self-disclosure of God of which the Bible conveys to us, and the central meaning of the Incarnation of God in Jesus Christ. The meaning of the Incarnation is, I say, that the real character of the Being who made and rules the world has been for us translated out of that difficult and unintelligible region of abstract things beyond our sight into the intelligible lineaments of a human character which we can all understand, the character of Jesus of Nazareth."—*Bishop Gore.*

November 9

JESUS CHRIST IS COME IN THE FLESH

READ I St. John 4:1-10.

WE are not troubled about the truth that Jesus Christ was truly human; our modern difficulty is that we hang upon the point, fearing to press on to the complementary truth that Christ was more than human. But the humanity of our Lord troubled many in the First Century. A false philosophy and a mistaken reverence had insisted upon God's remoteness from the world. It was as though men must shield God from the realities of life, lest He soil His purity by touching earth. It seemed, too, that the problems of pain and evil became less acute if one could assert that God was not intimate with His earth. To such minds the Incarnation was repellant. It asserted a contact of God with creation closer than men had dared to think of in its teaching that God was found in human flesh. Men sought an escape in theories which made Christ's humanity apparent only, ascribing to Him a body simulating flesh, but not of flesh itself. This fiction of a ghost-like body, the Epistle counters with a statement of full Catholic truth: "Jesus Christ is come in the flesh." Christ is divine, but He is human also; He is very God.

November 10

LOVE MADE PERFECT

READ I St. John 4:11-21.

IT is easy to love the loveable, and to give affection to those whose treatment of us puts affection to no strain. But Christian love is more than a sentiment; it involves much more than the emotions. It is a matter of the will. The perfectness of God's love lies in the fact that it is given to men whose characters do not naturally evoke it. Christ's love for God is the more amazing because His was a life of suffering for which God was ultimately responsible. In the one case God must will to love, exercising unlimited patience, and showing constant forbearance; in the other, love must mean acquiescence in discipline and hardship. We must learn to like men in spite of what they are. Love, morally, becomes significant when it has been achieved in the face of difficulty, or when it is maintained through periods of stress.

November 11

THE CHRISTIAN CONQUEST

READ I St. John 5:1-12.

WHAT has been said of love, holds true of faith. The moral value of faith is proportionate to the difficulty with which we have won it, or hold to it. There cannot be a

vital faith where grounds for doubt do not exist. Certainty in the sheerly indubitable may be an evidence of simple sanity of mind, but it implies nothing in the way of spiritual earnestness or moral courage. Men give up their faith in Christ, for instance, because of difficulties in the way of that belief. They require that Christ be made as obvious as an axiom of geometry as the condition of their assent. It is not a victorious attitude. It overlooks the fact that the value of faith lies largely in the will to believe. Knowledge is a morally indifferent matter; it has not any necessary consequences for living. Faith has, since the very act of believing calls moral factors into play, the will to entertain the truth, the courage to defend it, the decision to retain it, where it would be easier not to believe at all.

November 12

OUR OBEDIENCE IN CHRIST

READ I St. John 5:13-21.

THE statement that God is love implies two things. First that God is personal, since love is an attribute of personal life only, and secondly, that God cares. Given a personal God who cares, prayer is inevitable. Not to pray is a virtual denial that such a God exists. If we refuse to have fellowship with a person, we declare that he is meaningless for our life, or that his character is such that he cannot help us. The great value of Jesus Christ is that He translates the love and personality of God from the realm of theory into the region of experienced fact. "We have seen and known Him." Prayer to Christ had for the disciple who had known the earthly Jesus the same natural character which had marked his converse with Him in Galilee or Judea. "This is the confidence we have in Him, that, if we ask anything according to His will, He heareth us." God in His relations to us is no different than the assured friend men found in Jesus.

November 13

CHRISTIANS EXHORTED TO PERSEVERANCE

READ II St. John 1:1-13.

THIS is love, that we walk after His commandments. The test of the reality of love is our willingness to please and serve the person whom we love. How often in the Christian life people mistake a generous sentiment or an emotional habit for religion itself. Sentiment and emotion are a great part of religion; but their value lies not only in themselves, but in what they produce. Love must issue in loyalty, and loyalty take the form of willing and unselfish service. Love never excuses us from duty, rather it increases our perception of what duty is. "Love finds occasions," says an English poet; "the love of God constraineth me," says St. Paul. We never put a greater slight upon love than when we presume upon it.

November 14

A LETTER TO FAITHFUL FOLLOWERS

READ III St. John 1:1-14.

FELLOW-HELPERS to the Truth"; that is a remarkable phrase. "The truth will prevail" by its own right and power, yet it is God's plan that it prevail through us. Does this not throw our relationship to the Gospel of Jesus Christ into a fresh light? God needs our coöperation; He means for us to take the light which He has given us, and carry it to some spot which, but for us, it may possibly never reach. We think of truth in relation to ourselves. With our exaggerated individualism we suppose that God deposits His treasure for us to keep. We are concerned about our own knowledge. God wants us to pass the truth on. It is a thing entrusted to us to use and trade with, till it grows in our hands in range and power. Remember this: the object of our living is primarily to glorify and exalt God.

General Convention Mass Meetings

ON RURAL WORK

THAT the future of America lies in the rural districts, and that this future is governed largely by the adequacy of religion, were the main points stressed in the mass meeting on rural work held in New Orleans, October 9th, under the auspices of the Department of Social Service.

The Rt. Rev. John Gardner Murray, D.D., Bishop of Maryland, presided at the meeting. Dr. C. J. Galpin, of the Department of Agriculture, pointed out the inadequacy of the general work of the Church, saying that there are 32,000,000 people in farming communities, of which only sixteen per cent are Church members, while fifty-seven per cent of the urban population are Church members. Four million children are without the opportunity of religious instruction. Dr. Galpin emphasized the opportunity for Church work in rural districts, due to the solidified, intimate family life of rural society, and the importance of the farmer to the nation.

Dr. Bradford Knap, president of the Oklahoma A. and M. College, reviewed the financial condition of the farmer, declaring him to be the victim of vicious speculation.

The Rev. F. D. Goodwin, secretary for rural work, concluded the meeting with an address in which he reviewed the work of the Church in the farming community through the Department of Social Service. He related the accomplishments of the department in this field, and pointed out the future needs in the way of more rural churches, religious and welfare work, and other social needs of the rural families, emphasizing the importance of giving children an early Christian training.

ON CONDITIONS IN FAR EAST

DEUNCIATION of the Japanese Exclusion Act and a demand for its modification were the main points of the addresses of the Rt. Rev. Drs. John McKim and Charles S. Reifsnider, Bishop and Suffragan Bishop respectively, of North Tokyo, at a mass meeting held in Jerusalem Temple, Sunday night, October 11th, under the auspices of the Department of Missions. Conditions in China and the Far East were related by the Rt. Rev. Frederick R. Graves, D.D., Bishop of Shanghai, the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, and the Rev. Lindel Tsen, native priest of the Chinese Catholic Church. The Most Rev. Ethelbert Talbot, D.D., Presiding Bishop of the Church, was chairman.

"What we need most," declared Bishop Reifsnider, "is to erase from the statute book of our United States that blot, the exclusion law. We have lost the friendship of Japan. There is now the feeling that a friend has betrayed her, and until this exclusion clause is amended, that feeling will remain. We have also lost a considerable amount of trade."

"The friendship of Japan for America has been badly strained," said Bishop McKim, discussing the same subject. "I am often asked how this has affected missionary work. The answer is, Not at all. The Japanese are a sensible people, and they do not hold Christianity responsible for the un-Christian acts of the American congress."

Bishop Graves, lamenting the lack of understanding of China in this country, cited opium and civil war as the two great curses of that country, but declared that both are repudiated by the bulk of the Chinese people. Bishop Roots told of the steady growth of the Church in China, declaring that today in Shanghai the offerings are so great that for every dollar contributed by the western Church, the Chinese themselves give \$1.11. Gratitude from the Chinese Church to the mother American Church was expressed by the Rev. Mr. Tsen, who traced the growth of the native Chinese ministry from 1916, when there were only two native priests, to the present.

ON EVANGELISM

THE first General Convention mass meeting in the interests of Evangelism ever held in the history of the American Church, was a bright spot for the hundreds that attended it.

From the brilliant "kick-off" at the beginning by that precious possession of the Church, Bishop Irving P. Johnson, whimsical and extraordinary, to the soft, wistful singing of

evangelistic hymns by the crowd, heads bowed, eyes closed, and the sweet, appealing prayers led by that very young old man, the Rev. Floyd W. Tomkins, D.D., at the end, the meeting was decidedly a bright spot.

In his inimitable way, Bishop Johnson hit off the points of his opening remarks and made a strong plea for more *voltage* in religion. He said:

"The Episcopal Church is the most curious organization in the world because it is managed by a very large number of people and supported by a very few."

"Our trouble is not financial poverty, it is spiritual poverty."

"We have all the odium of being the Church of the rich and few of the blessings."

"In the Roman Church authority comes from above, while in the Protestant Churches it comes from below, but in the Episcopal Church authority starts in the middle and goes both ways."

"This Church stands for personal liberty . . . it is most inclusive . . . why, we have here under one roof all kinds of people ranging from Congregationalists to Roman Catholics."

The Rev. W. J. Loaring Clark, D.D., defined evangelism as, "Making known the good news that shall bring men into fellowship with Jesus Christ." We were so intent on creating a "pretty" Church that we were losing our power to take hold of those who were straying from Jesus Christ and bring them to Him. "We do not run the Church on looks," Dr. Clark said, "we run it on the living spirit of God. Our business is to receive and transmit life, light, and love."

The Rev. Julius A. Schaad said that he would give his definition of Evangelism in the words of the *Benedictus*, namely, "To give knowledge of salvation unto His people for the remission of their sins; . . . To give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace." He said he would prefer to name his address, The Layman's Place of Power in the Church.

He said it was infinitely harder to convert a man to Jesus Christ in your own home town than to sign a check for foreign missions. It is harder because you are known in your own home town and your only way of winning souls is by virtue of what you are.

In a masterly and rapid historical sketch he showed that the great periods of Christian expansion were the periods of "the Martyrs, the Monks, and the Methodists," and these had all been times of *lay* evangelism. Christianity would never spread, he said, if the clergy alone were to be the witnesses to it, while the laity remained spectators. Parishes should be fighting forces, not fields needing cultivation. He pleaded for more fervor, a greater passion for souls.

Dr. Tomkins said that without personal religion all the organization and machinery of the Church was worse than useless. Personal religion is the only *real* thing the Church has got. You may build up personal religion (a) by the blessedness of the quiet hour; (b) by prayer through the day; and (c) by humility that teaches us our need of God.

Dr. Tomkins then led out in an adventure to draw nearer to the heart of God. And the people followed him, singing softly. They sang timidly at first, and then as though giving way more to the heart's longing for God. What the people really want is Jesus. It was decidedly a bright spot.

ON AMERICAN CHURCH INSTITUTE FOR NEGROES

THE Jerusalem Temple in New Orleans was comfortably filled for the mass meeting in the interest of the American Church Institute for Negroes on the evening of October 13th. Half the ground floor was occupied by colored people from the city churches and schools. On the platform were the colored principals of the schools of the Institute, and a quartette and chorus of colored people that greatly brightened the meeting by singing Spirituals and well known plantation melodies.

Bishop Mikell presided. In calling the Rev. Robert W. Paton, D.D., Director of the Institute, to the platform, he described him as the man who had conceived and originated the

whole idea of the Nation-wide Campaign. He had also been the chief promoter of the American Church Institute for Negroes since its inception.

Dr. Patton said that the origin of this work went back twenty years. In 1906 a group formally incorporated themselves in the interest of giving the Negro of the United States a good education and a fair opportunity in life. At that time the Institute took over only two schools, enrolling only 600 students. Today the Institute has ten schools in nine states, that serve half the whole area of the South.

The aim of the work is not to educate the masses. That responsibility rests upon the civil authorities. The aim of the Institute is to select the ablest of the colored people and train them for leadership in their own race.

The work of these schools had commanded such a wide approval that they had been receiving an ever-increasing support from the Southern people. Large contributions had come from Baptists and Methodists, and from Jews. The contributions of money that had come to this work from the National Council had been increased sevenfold in the last ten years. The Institute and its schools have, within the last two years, received more money from Southern Churchmen than from individual gifts from all other sections of the Church.

Great and accelerating progress in the future could reasonably be hoped for, he said. In closing, Dr. Patton said that within ten years we might expect to see an Institute school in every southern and southwestern state with a total enrolment of 15,000 handpicked colored students.

Mr. Lewis B. Franklin followed. He said that no branch of the benevolent program of the Church was so efficiently administered as that of the Institute. The Institute always gives the National Council definite information as to what the Institute and its schools are doing, and what they intend to do, and they are usually able to carry out the work that they plan.

Then followed addresses by the principals of nine of the schools of the Institute.

The last speaker, Robert R. Moton, LL.D., Principal of Tuskegee Institute, whom the chairman described as "The most illustrious colored man in the United States," said in his address: "I would rather be a colored man working for the uplift of the colored people in America than any man living in the world today."

ON WORK AMONG YOUNG PEOPLE

IF I were told that I could do one thing, and only one, for the Episcopal Church, I would choose to deepen, strengthen, and quicken the religious life of our families," declared the Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education, at a mass meeting in the interest of work among young people, Wednesday night, October 14th.

"My second choice," Mr. Suter continued, "would be to improve the quality of the opportunity that we offer for public worship. And my third choice would be to improve the Church school."

"The average college student is sincerely training for his life work, earnestly questioning as he goes the philosophy of life, and the Church must help him answer his questions," said Mr. Jackson M. Bruce, of Milwaukee, president of the National Student Council of the Church. He told of the work being done among college students throughout the country by student chaplains and student organizations, and mentioned the fact that the budget for the next triennium has cut the allowance for student work from \$30,000 to \$14,000, and that instead of the full time of two paid secretaries the Church is to allow them only the part time of a single secretary.

"Unquestionably we shall feel keenly the retrenchment which the financial situation of the Church forces on the National Council," Mr. Bruce said. "But we are not discouraged by this drastic cut. We are going to develop the work so vigorously that the time will come when, with more money, the National Council of the Church will see its way clear to give us again a full time secretary and a budget more liberal and commensurate with the needs and importance of this great work."

Miss Emma Twigg, of Atlanta, secretary of the National Federation of Episcopal Young People, spoke of the recent organization of that body, the enthusiasm and work of its members, and the interest shown at its recent convention in Racine, Wisconsin. Declaring it was "the agency through which the youth of the Church may do their work as Christian young

people," she pointed out that the organization was to supplement and work with the several parishes.

The Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, presided at the meeting, which, despite unfavorable weather, was attended by some two hundred people.

ON CHRISTIAN UNITY

THE Rt. Rev. William T. Manning, D.D., Bishop of New York, presided on October 14th, at a gathering of people which left but few empty seats in the largest auditorium in New Orleans. They had come there in spite of the heavy down-pour of rain that had continued throughout the late afternoon and evening. They had come to nourish the hope they had in the alluring cause of Christian Unity.

Pastors of the Protestant Churches of New Orleans were to be seen on the platform while people of many religious affiliations were gathered on the floor and in the galleries of the Athenaeum.

Bishop Manning said that the greatest question before the world and the Church was the cause of the reunion of the Christian Church. The inner spiritual union of all Christians was not enough, he said. We cannot be satisfied by invisible unity denied by outer divisions.

Bishop Brent's suggestion, made in his speech at Cincinnati in 1910, had set in motion the machinery which was now moving toward a World Conference on Faith and Order which would take place in 1927.

Bishop Brent, being thus introduced, spoke next with his characteristic charm. The whole audience rose to its feet in a spontaneous and gracious ovation, as he came up to speak. "We are living in an age of conference," he said. "There is no instrument that has ever been devised that is more capable of creating fellowship." He would tell us, he said, of the Conference on Life and Work which he attended at Stockholm in August. It was "the most remarkable gathering of human beings." There were five or six hundred people there representing one hundred and three Churches, forty-four nations, and more than forty-four languages. The message of the conference, which has now been widely read, though it is pious and good, falls short of what it might have been. There was not time. The varieties of language and background created great confusion. The conference was too big. But there was "not a single word of controversy," for people had come there with the intention of understanding others. The great services of common worship, he said, lifted all out of the realm of sectarianism and prejudice. Hearts were filled and many eyes grew dim at the singing of great hymns in many languages but yet in unison.

In closing, the Bishop said: "Our duty is to warn the Churches that, if they walk alone in the light of sectarianism, they will be unable to meet the great problems of the world. . . . Our only hope is to get together and rediscover the lost Christian ethic. . . . All Churches must rediscover the Christian God, and the Christian God will teach us the solution."

The Rev. Peter Ainslie, D.D., of the Disciples of Christ, of Baltimore, scored the present condition of a divided Christendom as "the greatest scandal in the world." An ancient Roman emperor said, "If the Christians can be divided so as to break their front, they will become a scandal to the world." The Church itself had done what the Roman Emperor could not do.

As a result the influence of Christ in the world had been rendered insignificant. In education His place was denied. In industry His voice was unwelcome. In war He was thrown out. We might as well have been Mohammedans, for we forgot the law of love. We must remember that the law to love the brethren is as fundamental as the love of Christ. But sectarianism kills the law of love. In consequence of this spirit, there is not a Communion that preaches more than half a gospel or more than a divided Christ.

The spirit of sectarianism is more insidiously destructive than out and out atheism. It is *anti-social*, because it cuts into the natural friendly relationships of people. It even goes so far as to divide homes in two. It is *immoral*, because it destroys the principle of love, the obligation to brotherhood. Because it does these things, it makes high spirituality impossible, for high spirituality is not attainable unless love has unlimited sway in the heart.

With telling effect at the close, Dr. Ainslie emphasized the

(Continued on page 15)

Report of the Joint Committee on Budget and Program

[CONDENSED]

THE Committee appointed to consider the Triennial Report of the National Council, and the Budget and Program proposed for the next triennium report that they have held three public hearings at which many Bishops, Presbyters, and Laymen have presented applications for increases in the Budget, or have made suggestions as to matters connected with it. They have also considered a number of resolutions referred to them by one or both Houses of Convention and acted upon them. At all times the Executive Secretaries of the various departments have been within call, and the Treasurer of the National Council, by our invitation, has met with us. It is a pleasure to add that every action taken has been unanimous on the part of the Committee. . . .

We note with gratification that certain recommendations and suggestions of the General Convention of 1922 have been acted upon in good faith by the National Council. In particular, economies have been effected in what may be called administration expenses. This is an inaccurate term. It is manifestly impossible to divide administration from promotion and education in such a business, and the amount of money spent at the Church Missions House in 1924, much of which might legitimately be charged to education, promotion, and possibly evangelism, but which is included under the term "administration," is actually many thousands of dollars less than in 1922—the increase in total expenditures in the triennium being almost entirely chargeable to the Department of Missions where we venture to think such an increase ought to be found. It is evident to your committee that the National Council is passing out of the experimental stage in method and organization—a stage inevitable in a new enterprise—and is finding the path on which it can tread with certainty. And though experiments must appear costly, the Church may rest assured today that her gifts for general work are producing results nearer and nearer to the maximum. . . .

Your committee has not been able to go into a detailed scrutiny of the items of the Budget, the bulk of which is for missionary work long established. It is manifestly impossible in the short time at our disposal to evaluate other items and still more impossible for General Convention to do so. We have, however, made provision for a committee for this purpose to sit during the triennium.

During the triennium, the deficit on the books of the National Council was increased by \$473,663—the total deficit at the end of the year 1924 being \$1,040,954. This, however, will be materially increased if the estimated loss for 1925 of \$400,000 be realized.

Since the publication of the Triennial Report, the Joint Session of October 9th has been held, at which the Dioceses of the Church either pledged definite amounts, or pledged their best efforts to raise their respective shares of the total prospective deficit of \$1,440,000. Your committee is thankful to God for this evidence of an awakening sense of responsibility on the part of the Dioceses. But we realize the responsibility thus laid upon the Church to avoid the creation of a debt in the future, and in the second section of this report we suggest a course of action to this end. . . .

We wish to add to this, our recommendation that careful study be made as to the basis and percentages of the apportionment looking toward the fairest possible distribution of responsibility, and that a committee be appointed for this work.

Your committee feels that even with this favorable outlook it is essential that the Church guard itself from incurring any further debt, and since the responsibility in this matter rests directly upon this Convention, we recommend the adoption of the resolution referred to us and appended hereto, instructing the Dioceses to notify the National Council before January 15th in each year what they expect to give to the Church's Program, and instructing the Council to revise its Budget each

year on the basis of such reports in such manner that expenditures will not exceed receipts. We further strongly urge that the Dioceses adopt every possible means to meet their quotas, especially the Every Member Canvass, and we wish herein to record our conviction that these quotas are in the nature of a Christian privilege, and that every earnest effort to meet them should be recognized with gratitude by this Convention.

We believe that the Church may reasonably expect special gifts for its Program in greater numbers and amounts than ever before, and that very large educational advantages can be derived from the presentation of concrete objectives by missionaries from the field. Particularly is this so with the children and we append resolutions intended to inaugurate or make this policy more generally known.

The Program as submitted by the National Council is divided into two parts, the Budget and the Advance Work. Thus far we have dealt with the Budget. The Advance Work includes such projects as formerly were named "Priorities." We wish to commend most heartily these projects and to endorse the suggestions on Page 122 of the Triennial Report.

To carry out the recommendations contained in the report of your Committee, the following resolutions are proposed: . . .

9. RESOLVED (the House of Bishops concurring), that the General Church Program including the Budget for 1926 as revised in this Report be and it is hereby adopted; and that the Budgets for 1927 and 1928 each be for the same total amount as that adopted for 1926.

10. RESOLVED (the House of Bishops concurring), that the quotas for the Budget of 1926-7-8 be allotted on the basis of a total of \$3,510,000, and that the quotas of the several Dioceses be those submitted in the Triennial Report of the National Council, less 10 per cent.

11. RESOLVED (the House of Bishops concurring), that, First, each Diocese and Missionary District shall annually on or before January 15th, submit to the National Council a statement of the amount which it expects to pay to the National Council towards the Church's Program for the ensuing year; and that, Second, the National Council, at its first meeting for the year shall adjust the actual appropriations for the year to an amount not to exceed the total income to be expected from these estimates, plus amounts expected from other sources.

12. RESOLVED (the House of Bishops concurring), that a special committee of three Bishops, three Presbyters, and three Laymen, be appointed by the newly elected Presiding Bishop to study the conditions and needs of the Church's missionary and educational organization and policy at home and in the field; such committee to have power to add to its number as it may deem advisable, to hold public hearings if necessary, and to report its findings and recommendations to the National Council before the Budget for the next triennium shall be prepared; and that the National Council shall appropriate a reasonable sum for the expenses of such committee.

13. RESOLVED (the House of Bishops concurring), that the National Council be requested to give serious attention to devising proper methods for enlisting from persons whose means are not exhausted by their contributions to the parochial quotas, additional gifts for the Church's Program; and that the National Council be requested seriously to consider the educational advantage to be derived from a more general practice of bringing missionaries from the field to present their causes in person to individuals and to the parishes of the Church.

14. RESOLVED (the House of Bishops concurring), that the attention of the National Council be called to the greater educational value of separating in the Budget certain items to be supported by the Children's Lenten Offering which shall appeal especially to the interest and imagination of the children.

15. RESOLVED (the House of Bishops concurring), that the newly elected Presiding Bishop appoint a committee of one Bishop, one Presbyter, and three Laymen to consider the advisability and possibility of a revision of the basis and percentages of apportionment looking toward the fairest possible distribution of responsibility for the General Church Program, and that such committee be instructed to report to the National Council prior to the formulation of the Program and Budget in 1928.

16. RESOLVED (the House of Bishops concurring), that quotas covering responsibility for the General Church Program

for 1926-28 be allotted to the dioceses and missionary districts on the following plan:

(a) On the Budget: to be based on parochial "current expenses" and distributed by the Dioceses and Missionary Districts to the parishes and missions or congregations, by a method to be determined by the Dioceses or Missionary Districts.

(b) On the Advance Work: to each Diocese and Missionary District on the basis of estimated giving ability in excess of contributions to the Budget through parochial channels. This part of the quota not to be allotted to the parishes unless the Diocese so desires; but that each Diocese in its corporate capacity make an organized and systematic effort, with the assistance of the National Council, to raise this amount as the canon requires.

17. RESOLVED (the House of Bishops concurring), that power be and it is hereby given, to the National Council to readjust and revise, as conditions may determine, the Budget and Advance Work adopted by this Convention, within the limit of the sums therein called for.

[Resolutions above printed are in the form actually adopted, varying in small particulars from those contained in the Report.]

REPORT OF THE TREASURER OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

[EXTRACTS]

DURING the three years covered by this report, the Society received a larger amount of money than in any similar period in its history. The contributions to the Church's Program were larger, the legacies were larger and the recorded Specials were larger. The Trust Funds have increased from a book value of \$4,912,569.10 on December 31, 1921, to \$9,442,284.41 on December 31, 1924. The bequest of Helen F. Massey, late of Philadelphia, accounts for \$4,055,181.48 of this increase.

The increase in special giving is due largely to the splendid response of the Church to the appeal for the Japanese Emergency Fund, to which \$531,543.32 was given, and to cash receipts of more than \$900,000 to the Japan Reconstruction Fund, part of which was received in 1925. The total in cash and pledges for this latter fund is now about \$1,200,000.

The triennial offering of the women of the Church in September, 1922, showed a large increase over former years, while the Children's Lenten Offering has increased from \$288,180 in 1921 to \$452,118.82 in 1924.

For the advance work of the Church included in the Program and heretofore called "Priorities," there has been given in the three years, \$528,496.57 through the Council, while other Priorities have been cared for locally.

GIFTS TO THE BUDGET

The gifts in support of the Budget of operating expenses make a far different story.

When the Nation-wide Campaign movement was inaugurated a survey of the needs of the Church was made which would have required for its execution over \$60,000,000. The Convention of 1919 endorsed the Nation-wide Campaign movement and appointed a Joint Commission to revise and correct the survey and to determine from it the objective which should be presented to the Church for the triennium.

This Commission decided that the objective of the General Church should be \$28,000,000, or \$9,333,333 per annum, but was unable to present to the Church a detailed statement of the work covered by this money objective.

As against an objective of \$9,333,333 per annum, for which the quotas were allotted, the largest receipts from the Church applicable to the quotas in any one year were in 1920, in the amount of \$3,049,987.91. Such criticism as there was of the movement was chiefly that the objective was extravagant and indefinite.

The National Council presented to the Convention of 1922 a Program for the present triennium of \$21,000,000, a reduction of \$7,000,000. Every item of this Program was specific. Toward this Program, the Council advised the Church that it would have income available from interest on Trust Funds and other sources amounting to \$1,500,000 and quotas were allotted for the difference, or \$19,500,000: \$5,500,000 for 1923, \$6,500,000 for 1924, \$7,500.00 for 1925. The quota was divided

into a Budget quota and a Priority quota and the Budget quotas allotted to the Dioceses for the present triennium have been as follows: 1923, \$3,500,000, 1924, \$3,700,000, 1925, \$3,900,000.

In 1923, the first year under the new plan, the receipts applicable to the Budget quotas were \$1,003,458 less than the quotas and \$472,579 less than similar receipts for 1920, and 1924 showed a still further decrease of \$40,000. In other words, the response of the Church to a moderate Program, stated in definite terms of work to be done, was less than the response to a far larger Program of a very indefinite character.

As a result of the failure of so many Dioceses to meet their share of the Budget, the expenses of the Council have been greater than the receipts in two out of three of the past years, as follows: 1922 Deficit, \$385,535.16, 1923 Surplus, \$45,714.39, 1924 Deficit, \$133,842.65.

The results in these years would have been far more discouraging if the Council had not had available as current income \$897,603.91 from the principal of bequests to the Missionary Society. These bequests were without restriction as to use, and while the Council has registered its judgment that such bequests should if possible be used for permanent construction in the mission field the need for additional income to meet operating expenses was so imperative as to force the Council to use these bequests as current income. Thus in three years have obligations to the extent of nearly a million dollars, voted by General Convention, been met only by the last gifts of those who have passed beyond.

THE CHURCH SCHOOL SERVICE LEAGUE CONFERENCE

THAT the Church School Service League is fulfilling its mission to the Church schools of the country was evidenced in many ways throughout the ten day conference in New Orleans, from October 7th to the 17th. Reports from the 137 delegates representing sixty-one dioceses and missionary districts of the Church revealed the adaptability of the League's program to all types of schools, large and small, city and rural. That the schools of the country appreciate the opportunities offered throughout the program for giving boys and girls experience in Christian living is shown by the triennial report which Miss Frances H. Withers, National Secretary of the League, presented to the delegates at their first business meeting. The number of schools working through the League program has increased from 700 in 1922, to 2,253 in 1925. The total value of gifts to the five fields, exclusive of the Lenten Offering, was \$706,221.72.

On Sunday afternoon, October 11th, at a great mass meeting in Jerusalem Temple, the Birthday Thank Offering of the children of the Church was presented to Bishop Overs, an account of which has already appeared in THE LIVING CHURCH.

Money gifts, however, though indicative of much, are not the criteria by which the value of the service program is to be judged. Schools incorporate a service program as an essential part of their curriculum, not in order to keep the child busy or to exploit the child for the sake of the product in money or material gifts, but in order to help the child grow in ability to live the Christ-like life. Through classes and conferences the League discussed best methods of developing Christian character in boys and girls as they learn to form purposes which are Christian purposes and to work together to carry out their plans. In the closing Quiet Hour, which was conducted by the Rev. Samuel Tyler, D.D., rector of St. Luke's Church, Rochester, N. Y., they dedicated themselves anew to this great mission.

The experiences of the Field have been gathered together in the new book which Miss Withers presented to the Church at this time, *The Service Program of the Church School*. Here may be found detailed suggestions for the carrying out of service enterprises in each department of the school. The League calls upon the Church schools of the country to base their curricula upon life's situations, in such a way that, to quote from the address made at the opening meeting by the Rev. John W. Suter, Jr., "every child of the Church may be engaged in service in the name of Christ," for "the right kind of education is that which teaches its pupils to express their religion in useful work."

The Society of the Nazarene

MORNING, late afternoon, and evening sessions, following a celebration of the Holy Communion each morning, were the features of the five-day conference on Healing as An Integral Part of the Church's Evangel held by the Society of the Nazarene in St. George's Church, New Orleans, October 11th to the 16th. The meetings were open to all interested in the Church's healing evangelism, and the general scheme of the conference, following a view expressed by Bishop Bratton, head of the Commission on Christian Healing, was "to begin with the individual, and work up through the group and the parish to the larger consciousness of the Diocese, the Province, and the Church as a whole."

"This is the scriptural and the practical way for the Church to resume her activities along this line," the Rev. A. J. Gayner Banks, director of the Society, declared, reminding the members that the healing acts of Jesus of Nazareth and of His disciples were done to and for individuals, not masses.

Christ the Healer of the Individual was the topic of the opening night, Sunday, October 11th, when Bishop Perry, of Rhode Island, Dean Southworth, of Marquette, and the Rev. John Rigg, of Croome, Md., talked. At the conference next morning the same subject was discussed informally by the Rev. R. F. McDowell, of Sault Ste. Marie, the Rev. Eliot White, of Grace Church, New York, the Rev. Philip A. Arthur, of Richmond, Va., and the Rev. William Johnson, of Aiken, S. C.

The Prayer Group as a Local Dynamo for God was the topic Monday night, with Bishop Remington, of Eastern Oregon, and the Rev. Raimundo de Ovies, of Galveston, Tex., as speakers. Tuesday night the talks centered about The Parish as an Evangelistic Center with Priest and Physician Coöperating, and the speakers were Bishop Sanford, of San Joaquin, and Dr. W. Sinclair Bowen, of Washington, D. C., a medical man.

Healing Evangelism in the Diocese was the subject Wednesday night, and the Rev. H. P. Almon Abbott, D.D., of Grace and St. Peter's Church, Baltimore, told of the work carried on for six years in that parish, where services of intercessory prayer are held weekly. Many sick are brought to the church by an organized corps of women helpers in Red Cross uniforms, who also assist those needing help in approaching the altar. Great increase in spiritual development has come to the parish as a result of these services, Dr. Abbott avowed, so that sixty-eight per cent of the funds raised in the parish are given to needs outside.

The most impressive talk of the entire conference was that made by Bishop Thomas of Wyoming, who told of the Healing Ministry carried on in his diocese as a result of a visit from the Rev. Robert Bell, of Denver, at his invitation to a session of the School for the Clergy of the Diocese conducted annually. The Bishop told of his own conversion from a skeptical attitude to one of complete acceptance of the doctrine that "the power of healing, possessed by our Lord Jesus Christ and given by Him to His Apostles, had never been taken away from His Church," and described in detail some of the cures, physical and spiritual, which had caused him to reach this conclusion.

"We had held an all day session, in which Mr. Bell had spoken at great length," he said. "I did not subscribe to all that he said, nor did his theology agree with mine at all points. But there was something gripping about the man. At the close of the day, an old clergyman who had grown very deaf, and who sat just under the pulpit with an acousticon, said to the missionary: 'Mr. Bell, I want you to cure my deafness.' I cannot do that, brother: but do you not believe that God can?" was his response.

"Yes, I believe He can; but will He?" retorted the old man. "Don't you believe He wills health and life? Have I not shown you that everything points to God's will for our salvation, our wholeness? Don't you believe He will?"

"Just then a newspaper reporter came in; and asked, 'What are you doing after being here all day?' And I don't know what made me say it, but I replied, the Bishop related, 'Why, we are going to have a healing service in the Cathedral tomorrow night.'

"Now, that reporter put in just one little notice of about two lines, but the Cathedral was packed with at least 2,500 people—coatless men and hatless women, people that had never been inside a church before. As I looked over that congregation from my Bishop's chair, I thought, 'I hope somebody here

has more faith than I, or nothing will happen in this church tonight.'

"But the first to come forward was the old deaf clergyman. And when Mr. Bell asked him, 'Do you believe God can help you? Do you believe He will help you?' his reply was 'I do.' There was a deep silence in the church—nobody breathed—as the missionary placed his fingers in the old man's ears and uttered the same words our Saviour used in opening the ears of the deaf. There was not a sound and, of course, the old man heard nothing. Then, as the missionary moved on to another patient, the rustling of his garments could be distinctly heard in the silence. And that old clergyman turned to me with the most amazed look on his face. 'Bishop, I heard that,' he whispered. And afterward I conversed with him for an hour in my study, in an ordinary tone of voice, and he heard me.

"The next patient was a woman, wife of the reporter who had come to our meeting the day before. Her hand was drawn and twisted. Her husband, who accompanied her, said: 'Can you help my wife? For months I have had to do all the housework because her hand is so crippled.' Mr. Bell said to me, 'Bishop, you take that case,' and turned to the next patient.

"What was I to do? I took that crippled hand and laid mine on it with the words the missionary used. Slowly the bent fingers unfolded, and the hand opened out. The next day that woman came to my office and said, 'Bishop, I'm a stenographer. Let me write your letters for you.' And all that afternoon, that hand which had not been able to do housework wrote my letters!"

The result of such cures as these was that a number of missions were held in the District of Wyoming. In many of them similar results followed. Bishop Thomas told of several striking cases, and of conviction of sin and repentance following or preceding these demonstrations of the Divine power to heal the body.

"There was, of course, the inevitable reaction," he admitted. "But that there were permanent results in many instances was shown again and again. Two years later, I confirmed two young women who offered themselves in gratitude for the cure of their mother, who had not known a well day for ten years, nor a sick day since the mission."

The most striking incident related by the Bishop was that of a man and wife who presented themselves to offer thanks for the cure of the woman from a disease which, the man confessed openly, had been occasioned by his sin. Afterward the rector told the Bishop: "When those two came, there was a great swollen pustule on the woman's face. As I laid my hand upon it, it went down under my finger. And today, do you see any sign of it?" "None," the Bishop admitted, as he looked at the awe-stricken face of the rector.

As a result of these missions, there was widespread comment and curiosity among the laity and the medical profession. Jews, Roman Catholics, and people of every denomination and of none at all had come to the missions. The Bishop invited the twenty-two medical men of the city to a conference in his house. "They came," he said, "in a humorous frame of mind; at the end of an hour they were serious; and at the close of the conference they were willing to admit that there had been a power at work which, as yet, we do not understand."

At the morning session Thursday, the Rev. Eliot White, of Grace Church, New York, declared that he believed if Bishop Thomas could have the opportunity to talk for twenty minutes to the House of Bishops, and relate the plain tale of this mission as he had told it Wednesday evening, there would be no question discussed by that body, but that of "How can we use this power given to the Church by Christ?"

Evangelism, the First Work of the Whole Church, was the topic Thursday evening, with Dr. Dudley of Washington and Bishop Cross of Spokane as speakers.

Referring to the report that efforts would be made to have the Church adopt the minority report of Dr. E. S. Cowles in place of the majority report of the Commission on Christian Healing, Dr. Dudley asked: "Shall the Church cut off its head by declaring it does not believe in miracles? It began in miracles. If no miracle, why a House of Prayer? why an altar? why sacraments?" and urged the preaching of the whole Gospel of the whole Christ, not a split personality, devitalized and diseased.

Coöperation with other agencies both within and without

the Church, engaged in healing or in social service ministrations, was endorsed by acceptance of the report of the committee on coöperation, brought in by the Rev. Eliot White. The question of coöperating with the Girls' Friendly Society, which debars from membership any girl who has once "gone wrong," was raised by Mrs. F. J. Foxley, of New Orleans, who declared that to be an unchristian attitude; but Director Banks pointed out that coöperation did not carry with it endorsement of the constitution nor the principles of another organization. Physicians, surgeons, nurses, and social workers, as well as such organizations as the Daughters of the King, the Brotherhood of St. Andrew, and St. Barnabas Guild were included in the recommendation.

Amendments to the constitution were discussed and the constitution as a whole adopted at the business meeting Friday morning. Parish leaders and provincial and diocesan chairmen were provided for, in place of "directors" for these groups. The report of the secretary-treasurer, Mrs. A. J. G. Banks, was read and accepted. It showed expenditures amounting to \$33,000 during the year, including the publication of *The Nazarene* and other literature, and the maintenance of the house at headquarters in Mountain Lakes, N. J., where guests are received. There are two branch houses also, one in St. Augustine, Florida, and one in San Diego, California.

Prayers were offered for the healing of the Rt. Rev. Theodore Bratton, D.D., Bishop of Mississippi, who is ill in a hospital in New Orleans, and for many others needing aid. Many testified to the help received by themselves or by others following the holding of healing missions; among them the Rev. W. E. Phillips, rector of St. George's Church, and other members of local guilds, of which there are three in New Orleans.

At the afternoon services, a number went up to receive the laying on of hands, among them several mothers with their children.

Throughout the sessions, Director Banks emphasized the scriptural and Churchly character of the ministry of healing, as practised by the Society of the Nazarene, and its whole-hearted coöperation with medical science and with the professions of medicine and nursing. He urged constantly the need of keeping to "the simplicity of Christ Jesus," and the avoidance of metaphysical subtleties.

Plans for increasing the number of junior members were discussed. Mrs. Lent, of Washington, urged the enlistment of children in the practice of intercessory prayer, and said: "When I have a very sick patient, I ask the first little child I meet to pray for him, because children *know*, where we older ones only *hope*."

"The success of a mission depends entirely on the spirit of prayer evoked," declared the Rev. Mr. Banks, "on the conscious realization of the promise that when two or three are gathered together, there is Christ, the Healer, in the midst. It is an experiment in fundamental Christianity, an adventure in faith."

A cablegram from Mr. James Moore Hickson, of England, was received, reading "May God guide and bless your conference."

The following resolution was presented in the House of Deputies October 14th, in behalf of the Society of the Nazarene and was put upon the calendar for further action:

"WHEREAS, the Ministry of Healing in the Church is being exploited by various groups and movements; and

"WHEREAS, Christian Healing is clearly taught in the New Testament Scriptures, and in the life and teachings of our Lord Jesus Christ and should therefore be accepted and practiced as a part of the Christian Gospel; and

"WHEREAS, the Society of the Nazarene is a Society incorporated and functioning throughout the Episcopal Church for the promotion of spiritual healing in harmony with the teachings and customs of the Apostolic Church.

"THEREFORE, we, the Society of the Nazarene, in annual conference assembled, pledge our unwavering loyalty to the teachings of our Lord Jesus Christ, to the New Testament Scriptures as containing the needful authority, and to the Church to which we belong as claiming our allegiance in every effort to promote the Kingdom of God.

"We further offer to the National Council of the Church, the experiences, resources and organization of our Society as an agency constantly available for the promotion of the Healing Ministry on Scriptural and Churchly lines, and we believe this movement, properly directed by our Bishops in their respective Dioceses, will prove to be the most effective antidote against the erratic and unscriptural teachings by which we are so constantly assailed."

This resolution had been unanimously adopted by a conference of the Society of the Nazarene, representing 32 Dioceses, 90 Guilds, and 4,800 members, at St. George's Church, the day previous.

REPORT OF THE COMMISSION APPOINTED BY THE GENERAL CONVENTION TO CONSIDER THE MATTER OF EN- LARGEMENT OF THE POWERS OF THE PROVINCES

[ABRIDGED]

THE Commission has considered the matter committed to it from the point of view of the wellbeing of the whole Church. In doing so it has had in mind especially the following immediate needs:

(a) The creation of larger interest in the Church's Program of Work, in order that it may be adequately supported.

(b) More effective organization of the Church for carrying out its work.

(c) Relief of the congestion of business in the General Convention.

(d) The development of the Province into an effective working unit, as a means of accomplishing the foregoing objects.

To these ends, the Commission believes that the powers of Provinces should be enlarged in the particulars hereinafter stated. In order to effect such enlargements, certain amendments to the Constitution and Canons of the Church will be necessary. The Commission has first enumerated the several items of suggested enlargement of powers, and has then, under headings correspondingly numbered, suggested the specific amendments to the Constitution and Canons which will be required to effect such changes, stating briefly the considerations which, in its opinion, make such changes desirable.

It should be noted that the nine changes suggested are canonically independent of each other; and in case it is deemed undesirable to make all of these changes, any portion of them can be made without in any way conflicting with the present order in other particulars. Nevertheless, they are mutually coherent and contribute severally toward the attainment of an effective Provincial system.

The Commission recommends that such changes in the Constitution and Canons be made as will provide:

I. That notices of amendments to the Constitution and of alterations in the Book of Common Prayer be referred to the Provinces for their consideration.

II. That Reports of Commissions of General Convention be presented to the Presiding Bishop of the Church at least one year before the meetings of General Convention; and that such reports be transmitted by him to the Provincial Synods for their consideration before they are presented to General Convention.

III. That there be given to any Province desiring it, for specifically Provincial work, a share in its Nation-wide Campaign Fund contributions, the percentage in each Province to be determined by the Synod or Council of the Province in agreement with the National Council.

IV. That all requests for appropriations from the National Council by Dioceses and Missionary Districts within a Province be submitted to the Provincial Synod for approval; that each Province submit to the National Council an annual budget for work of Dioceses and Missionary Districts within the Province for which appropriations are asked from the National Council; and that appropriations by the National Council for such work be made in bulk to the Province and be distributed by it to its constituent Dioceses and Missionary Districts.

V. That Missionary Bishops within a Province be elected by the Synod of the Province.

VI. That consent for the election of a Bishop Coadjutor within a Province be given by the Synod of the Province, or if the Synod is not in session by a majority of the Bishops and of the Standing Committees within the Province.

VII. That the election of a Bishop within a Province be confirmed by the Synod of the Province; or in case the election should take place more than three months prior to the meeting of the Synod, by the House of Bishops of the Province and the Standing Committees of Dioceses within the Province.

VIII. That the resignation of a Bishop within a Province be acted upon by the House of Bishops of such Province.

IX. That in the case of a trial of a Bishop the first trial court be the House of Bishops of the Province in which the Bishop presented shall reside.

[None of the proposals contained in this report was adopted.]

Christian Education

The report of the Committee on Christian Education to the House of Bishops at the General Convention.

NO more important duty confronts the Church than that of Education. On the extent to which this duty is discharged depends in no small measure the future of the Church, our country, and the world. We are confronted today with an amazing amount of ignorance, not only of the Church's life and history, but even of the simplest fundamentals of the faith and the most elementary knowledge of the Holy Scriptures. Such a state of affairs, if allowed to continue, spells little less than disaster for the future. Moreover, we live in an age when, right or wrong, education is supposed to be a panacea for all ills. Education has become a word to conjure with, so that, if religion is to appeal to the life of today, it must make full use of this avenue of approach.

Christian Education covers a very wide field. It can no longer be conceived as a single department of the Church's activity, devoting itself to a single specific task. Instead it permeates the Church's whole life and provides the necessary basis for both missionary effort and social service. It is the whole Church in its teaching capacity (*ecclesia docens*), endeavoring in all its manifold presentation of the Good News to provide a "reason for the hope" that it proclaims. This branch of the historic Church has ever made a strong appeal to the intellect, aiming at a reasonable, intelligent faith, and, if we are to conserve this important characteristic of ours, we must bestir ourselves and betake ourselves with renewed zeal to the task.

Thus conceived, Christian Education becomes the chief business of the parish priest. Old and young alike need to be taught, and it might be well if all the parish clergy would embody more instruction, at the expense, if need be, of exhortation, in their sermons; would lead and encourage the formation of Bible classes, Conferences, or Discussion groups of men and women and in other ways emphasize the teaching function of the Church.

The Church school should be magnified. Too often it is a mere side issue, its activities or very existence scarcely known to the vestry or the congregation. Too often it appears to be the thing of least importance in a parish, when it should be the most important. Let our clergy and people once get this viewpoint and put their best energies into the nurture and training of the young, and we shall reap abundant fruits in the days to come.

In addition to the Sunday school there are now opportunities in nearly every state for what is known as Week Day Religious Instruction. These schools have grown from eighty some six years ago to some thousand today. Our Church should not fail to seize the opportunity thus offered. Another rapidly growing movement that your committee cordially commends is the Daily Vacation Bible Schools, held for a few weeks during the summer holidays.

Another most significant activity, for which we all "thank God and take courage" is the rapid and wide development of Young People's Fellowships, or similar associations. Whenever undertaken, efforts along this line have met with very remarkable response and have proved beyond a doubt that our young people are ready and willing to offer themselves to our Blessed Lord for His service and that of their fellows. They have displayed not only a willingness but a surprising efficiency in the conduct of meetings, administration, and personal service far beyond anything anticipated. This movement among our Young People should be fostered, helped, and guided by Church authorities while, at the same time, allowing the Young People sufficient freedom to develop their own initiative and make their own contribution to the Church's life.

In all of this it is worth recalling that our Lord was a young man. He lived and died a young man. He had a young body, promptly responsive to His will. May it not be that some of the difficulties under which His Church is laboring today are due to the fact that it is composed too exclusively of older people, that His present Body is too old? Might not a younger Body prove more adaptable to His will, more pliable in His

hands, more prompt and ready to do His service? We are convinced that the Church can better afford to neglect any other department of its life than its young people, and that big investments of money and energy here will produce large return.

Passing beyond parish bonds, we come to all the other educational institutions of our day and country which are so potently influencing the lives of our youth. Our Church boarding schools, numbering about 100, constitute a great element of power in our hands. These should be strengthened, not only locally, but where necessary, also, by the General Church. Other groups of our Christian brethren have been wiser than we in this respect, and it is high time that this Church place itself officially and wholeheartedly behind all our Church boarding schools.

Our remaining five Church Colleges are now receiving a tardy and none too generous support. They should be strengthened and greatly multiplied. In addition, there are the hundreds of secular and state colleges and universities filled with the youth of our land, 55,000 of our boys and girls, besides many who have perhaps had little or no religion in their lives, but who are wonderfully open minded and responsive to its proper presentation. We should have at every such institution a college pastor or student inquirer, some suitable priest or layman of this Church, who can guide and help them through the troublous days of college life. The presence of such persons will be heartily welcomed by the authorities, and will meet with a hearty response from the students themselves. Here, indeed, is a field already ripe unto the harvest and a very rich harvest may be gathered by that Church which has vision enough to build for the future.

Finally, there are our own schools for training for specific service in the Church, such as our theological seminaries and deaconess training schools. These, too, need a more general and generous support from the Church at large than has heretofore been forthcoming. Further efforts along the line of recruiting for these institutions might be undertaken, such as the several highly successful "Conferences on the Ministry," which have been held during the past few years.

To summarize, your Committee is convinced that the Church as a whole should take this entire matter of Christian Education more seriously than it has done in the past. We should have a definite Nation-wide program, sufficiently comprehensive and generous to prosecute this work in thorough-going fashion. It might be well to consider the appointment of a "Board of Strategy" to investigate the whole field and bring in a program of work sufficiently large to captivate the imagination of the Church and so evoke an adequate response. This matter is too big and too urgent to be dealt with piece-meal. There is little use toying with its fringes. It must be done thoroughly.

This will require large funds; but we believe our people will respond when they realize its urgency and are confronted with a statesmanlike program. In this connection, we suggest the forming of a central trust fund to be administered by the National Council to which generous gifts or bequests might be made, just as are being now made to the Board of Missions. The establishment of such a trust would be sure to appeal to many persons and, in time, a fund might be accumulated which would enable us to attack this problem in a worthy and efficient manner.

Mr. Benjamin Kidd, in his *Science of Power*, points out that, in a single generation, by education Germany achieved marvellous results along the line of her choosing; that Japan, in a single generation, changed its customs, traditions, ideals, and whole outlook, from an oriental to an occidental civilization simply by education; and goes on to add that a similar effort by Christians would enable us to permeate this entire nation with the teachings and ideals of the Son of God in a single generation. He closes this observation by a thrice repeated exclamation, which we would make our own, "Give us the young! Give us the young! Give us the young!"

MEDITATION hath a large field to walk in, since its very life is its daily view of heaven.—Richard Baxter.

REPORT OF THE JOINT COMMISSION ON A WORLD CONFERENCE ON FAITH AND ORDER

[EXTRACTS]

IT will be remembered that since the preliminary meeting at Geneva in 1920, the arrangements for the World Conference on Faith and Order have been under the joint direction of the Commissions of all the coöperating Churches, acting through the Continuation Committee there appointed. This Committee met at Stockholm from August 15th to the 18th, 1925, under the chairmanship of Bishop Brent, with a representative attendance from America, England, Europe, Australia, the Near East, and the Orient. Four members of your Commission were present: Bishop Brent, Bishop Perry, the Rev. Floyd W. Tomkins, Jr., and Mr. Ralph W. Brown. It was decided unanimously to hold the World Conference at Lausanne, Switzerland, in August, 1927. The number of members was set at approximately 500, the apportionment of that number being left to the Business Committee with the proviso that no Church should have more than ten representatives. In this connection it is interesting to note that eighty-four autonomous Churches, practically every major Trinitarian Communion in Christendom, except the Roman Catholic, will be officially represented at the Conference.

The adoption of an agenda for the Conference occupied the greater part of the three days' meeting in Stockholm. This was not because of any controversy but because of the thorough and detailed consideration which was given to the draft proposed by the Subjects Committee. As this draft included sixteen propositions to be used as the basis for discussion, covering the nature of the Church, the Creed, the Ministry, and the nature of Unity, it is indeed remarkable and full of encouragement that such a group found it possible to agree on the adoption of the Agenda. Thus the Committee unanimously and with noticeable harmony set its seal to the work of preparation which committees and individuals had been doing separately and in comparative isolation since the meeting at Geneva in 1920. Without doubt a great part of this result is due to progress toward a common mind that has grown out of the regional conferences on reunion in many parts of the world.

The Agenda has been printed, and is now being circulated to all the Churches for their information. It is also intended to serve as the basis for preliminary discussion by local conferences, and this discussion will be the main preparatory work of the next two years.

The work of the Commission during the past three years has already been directed toward the formation of these local conference groups, as well as toward the arousing of general interest in the approaching World Conference. These form the two chief lines of activity that we have to report. . . .

A year's trial showed that correspondence was a hopeless method of attempting to start a group. The idea of discussion without controversy was so novel that it needed more than letters and printed pamphlets to induce people to try it. Experience showed, however, that when the idea was explained to an actual group it met an immediate response, and usually the group would vote to try the experiment of a series of meetings for such discussion. In this way some thirty-five local groups have been started, composed of members of different Churches, usually clergymen, but in some cases laymen or (in three instances) exclusively women.

The result of this experience has been to show that there is a growing readiness to meet together for the discussion of things in which we differ, and that these discussions can be carried on not only without bitterness but with actual increase of good-will because of the increase in sympathetic understanding.

Experiments disclosed the need for approaches between representatives of two Churches at a time, in conference more intimate and more specific than had been found as yet possible in larger gatherings.

To this end, a meeting was arranged and held at New York City in November, 1924, between the Commissions of the Presbyterian and Episcopal Churches. It was the first of several similar sessions that have been contemplated. A second one between the same bodies will be held in December, 1925.

In a meeting of that character and size it was found that conference could proceed more freely and more profitably without fixed agenda. Such conference led also, without the disadvantages of formal speech making, to a large degree of common understanding and even of agreement.

Meanwhile, in England, the Archbishops' Committee and the representatives of the Federal Council of Free Churches have met regularly for five years, in eighteen general conferences and in many more sessions of sub-committees, for the consideration of the Lambeth proposals. In South India, also, conferences between representatives of the Church of England, the Presbyterians, Dutch Reformed, Congregationalists and, more recently, the Methodists, have made notable progress as indicated in their reports.

REPORT OF THE JOINT COMMISSION ON CHURCH MUSIC

[ABRIDGED]

THE complete edition of the Choral Service for Morning and Evening Prayer, for the Litany, and for the Holy Communion is being published in accordance with the authority of General Convention. The musical text has been prepared with the infinite care which the importance of the work demands, and with every effort to preserve intact the traditional form of the melodies, as far as they can be adapted to the vernacular text. The work also includes comprehensive notes on the Choral Service, together with harmonizations of the melodies. A special edition of the music only of the Choral Service, in melodic form, is being published separately, for congregational use.

The revised pointing of the Psalter is ready for the press. It has been thought wise to defer its publication until final action shall have been taken on the pending revision of the text.

Lists of anthems and services have been compiled, classified for practical use according to degree of difficulty and to their appropriateness for the seasons and feasts of the church year. These lists will soon be available for distribution.

At the request of this Commission, the Joint Commission on the Hymnal has prepared a classified list of hymns and tunes in the New Hymnal, which will be published and will be available to all parishes using the book. Reference to this list by clergy and choirmasters will greatly facilitate the best use of the Hymnal, and will help to make better known many hymns and tunes which heretofore have been less familiar, but which are well worthy of general use.

For the benefit of clergy and choirmasters a comprehensive list of standard works on all phases of Church Music is being compiled by the Commission. This list will also be sent to prominent libraries, with the suggestion that a liberal selection from its contents be made available to the public.

As the result of its further study of conditions during the past three years, the Commission believes that the following matters should receive special attention:

"The education of the clergy in the appreciation of Church Music through systematic study of its history and of its relationship to our services; and an awakening of the realization that they can accomplish more than any other agency toward its progress.

"The need of Church musicians of sound training, who shall devote themselves to the necessary study of their profession. While the technical education of the organist is important, it is only the foundation for the study of Church music, whereby alone our standards can be raised and music can be enabled properly to fill its place as one of the most important accessories of public worship.

"The interest of laymen of authority is needed to support the work of the church musician, and to assist in providing the literature whose need is greatly felt.

"Our best composers should be encouraged to realize the possibilities in the field of Church Music, and to add to the existing repertoire by the composition of works of highest musical quality, at the same time devotional in spirit."

CHRIST CHURCH CATHEDRAL is one of the oldest churches in the Mississippi Valley. Its first rector was the Rev. Philander Chase, who later became Bishop, first of Ohio, and then of Illinois. He held the first non-Roman Catholic service in New Orleans in 1806, the newspapers announcing: "Divine service will be held by the Rev. Chase Sunday, November 15, 1805, 11 A.M., at the Principal or Cabildo." The charter for Christ Church was granted the same year.

GENERAL CONVENTION MASS MEETINGS

(Continued from page 8)

fact that, as he said, psychology had firmly established. It was that intolerance is the mark of one who is uncertain of the foundations of his own position. Certainty, on the other hand, breeds tolerance.

Bishop Anderson, of Chicago, defined Church Unity and then went on to say what practical steps individuals might take toward it. "Church Unity," he said, "was that condition where the Churches lose themselves in the Church and find the precious consciousness of what they have been standing for in relation to the whole state of affairs. . . This does not involve uniformity, but it involves . . . personal discipleship of Christ, and faith centering in and revolving around Him, faith capable of producing martyrs, as well as a common body, an executive agency, the *body* of Christ."

Those who wished to help in the cause of Church Unity should cultivate cordial relationships with other Christians, seek opportunity for Christian coöperation in righteous causes, practise the essential virtue of Christian love, and help along the World Conference of Faith and Order.

ON THE YOUTH MOVEMENT

THE growing independence of youth was treated as a hopeful sign instead of something to be deplored by speakers at the mass meeting on work among young people, Thursday night, October 15th, in Trinity Church. It was characterized as a sign of vitality which can be used for spiritual regeneration.

Three speakers introduced by the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, told of how the "youth movement" is being utilized in the Girls' Friendly Society, the Brotherhood of St. Andrew, and the Church Mission of Help.

"The side on which the Church Mission of Help will not range itself is to deplore the fact that young people, perhaps as never before, have a freedom of choice," said Mrs. John M. Glenn, of New York, wife of one of the executors of the Russell Sage Foundation. "We rejoice that in grasping the right to make selection of their life interests, the young hold within their hands what contains fair promise for another, an oncoming generation."

"A next generation may be freed to develop a finer personality through the early adjustment of individual preferences in harmony with the personal and social claims of kindred and community. It is a hazardous enterprise, a great social adventure, in which the Church can delight to take a part, the Church whose first protagonists were young men."

Mr. Leon C. Palmer, representing the Brotherhood of St. Andrew, said that the work among boys in the Brotherhood has been radically changed within the past five years. Formerly it "was a vest pocket edition of the senior work." Now it is being fitted to suit a boy's natural interests.

"We have only one task, training future leaders of the Church," he said. "The Junior Brotherhood is a spiritual Plattsburg for boys. We are striving to develop personality and initiative as a first step in developing future leadership for the Church. The only way to become a leader is to have an opportunity to practice leadership. That is what we are offering the boys."

Miss Florence Newbold, field secretary of the Girls' Friendly Society, said:

"In this youth movement a great deal of vitality is running riot, leading to manifestations you and I do not think come up to Christian standards," but she thought the very presence of this vitality is something to be utilized by the Church.

"Through all our work we stress friendship," she said, "intelligent friendship rather than the emotional kind. Many a girl is standing at the cross roads, not knowing whether to choose the high road or whether to drift with the crowd. The Girls' Friendly Society gives her a definite challenge to high personal standards."

ON THE FOREIGN BORN

THE Rt. Rev. James De Wolfe Perry, D.D., Bishop of Rhode Island, presided at the mass meeting in the interests of the work for foreign-born Americans, held in Jerusalem Temple, Thursday, October 15th. The Commission in charge of this work were called "engineers building bridges" between the different peoples that make up the composite American nation.

The Rev. G. Warfield Hobbs, editor of the *Spirit of Missions*,

spoke brilliantly on the problem of unifying the forty-three nationalities that live in the United States. In a large number of our cities and towns, he said, the population of foreign stock is from fifty to eighty per cent. Our children mingle at school with the children of alien parentage.

Mr. Hobbs scored the old idea of the "melting pot." He said that the conception behind this idea was that of creating a mould according to which pattern Americans should be made. The Nordic people, he said, considered that they had the primary right to all the privileges of the planet, so, in America, they set up the model which was a "high-hatted and stuffed-shirted Nordic nuisance." Mr. Hobbs scorned the thought that all others could be melted down and poured into this mould, to make the so-called "hundred per cent American."

The problem must be met in a different way. It is all around us, it is not to be avoided. The business of the parish is to find strangers and draw them, not into separate chapels, but into our own congregations and into our own homes. We must have a program of working together, for "God has written His name across the whole of this world that all men are brothers."

The Rev. William C. Emhardt, Ph.D., whom the chairman described as "the foreign ambassador of the Church," spoke of an unique, fascinating, and intensely important by-product of the work for the foreign-born. He had made four journeys on the "back trail" of the immigrant. He had visited the lands from which the visitor came. There, in southern and central Europe and in the Near East, he had found Churches of early Christian origin which were in a ripe condition to be brought into a closer relationship with the Anglican Communion. They were asking us to tell them of our ways and to render our assistance. If the American Churches helped the Churches in these foreign lands, then their Churchmen, coming to America, could be more easily taken into the bosom of the Church here. Our Church has sent chaplains to Jerusalem and to Mosul.

The Bishop of Western Michigan, who is also Bishop in charge of American Churches in Europe, spoke of the need for a bishop to reside in Europe, who should have the oversight of the work of the Church in that continent and in the Near East. The work among the closely allied Churches of Europe called for such a bishop. The many American students and visitors in Europe called for the ministrations of such an overseer of the Church. A bishop resident in America could not do it.

The last speaker, the Hon. Geo. W. Wickersham, former Attorney General of the United States, said that America had weakened her place of potential influence among the nations by her policy of selfish isolation that followed the war. No nation can live to itself. We now draw our immigrants from a better class than formerly. We must learn to work not for them but, what is much better, with them.

At the back of the platform above the heads of the speakers was hung during the meeting the slogan of the workers for the foreign-born. It was beautifully done in large attractive lettering, "For every Churchman a Foreign-born Friend."

THE YOUNG PEOPLE'S BANQUET

A PLEA for a better understanding between young people and their parents was voiced Saturday, October 18th, by the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, at the banquet of the National Federation of Episcopal Young People, held at the Southern Yacht Club. Six hundred and fifty young people were present at the banquet, representing all parts of the country.

"The young people of today are just what they have always been," declared Bishop Brent, "except that they are more frank and outspoken." He expressed high praise for the young people and the work they are doing in the Church.

The Rt. Rev. Drs. Clinton S. Quin, Bishop Coadjutor of Texas, and Henry J. Mikell, Bishop of Atlanta, and the Rev. John W. Suter, Jr., of Massachusetts, new executive secretary of the Department of Religious Education, spoke briefly, as did representatives among the young people themselves from distant dioceses, and guests from similar organizations in other Churches. A message from the House of Bishops, sponsored by the Rt. Rev. Edwin M. Cross, D.D., Bishop of Spokane, was read to the young people and enthusiastically received. Miss Mary Bell Conway, of Vicksburg, Miss., who presided, appointed a committee of three to draft an answer to the House of Bishops, which was done.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

BISHOP MOTODA'S VISIT

To the Editor of *The Living Church*:

BISHOP MOTODA's visit to England and to America is, in the present writer's opinion, the most auspicious event in the history of the effort to evangelize the remarkable Continent of Asia for the last thousand years.

It should be remembered that, after the destruction of Jerusalem and the withdrawal of the Jewish factor, there were three races which undertook to fulfill the commission of their divine Master to go out, teach, and baptize the whole world, Roman, Grecian, and Syrian. To the latter fell the onerous task to evangelize the continent in which they were born and brought up. And within seven centuries we find the Syrian Church having established episcopal sees and churches from Asia Minor to India and China.

Then came the oversweeping deluge of Islam, through which their whole work was submerged and destroyed. The Arab hordes, after having uprooted Christianity both in Asia and Africa, planned to cross the Straits of Gibraltar, go through the whole length of Europe, capture Constantinople, and strangle to death the Church and proclaim Islam the universal religion of mankind.

But Islam did not succeed in accomplishing that great victory. However, instead of a universal victory, she has succeeded in throwing up a spiritual chain of "rocky mountains," surrounded by an impenetrable desert of Sahara, from Morocco to the confines of China, thus successfully obstructing the progress of Christianity in Asia for nearly a millenium.

Today we witness the Church doing with the Sword of the Spirit what Islam had planned to do with the sword of steel. Before our very eyes we see the first van of the Christian forces from the extreme Orient—the Land of the Rising Sun—crossing the whole continent of Asia and reaching our shores to plead the cause of his infant Church. There are people who still assert that Christianity is disintegrating!

Bishop Motoda has been intimately known to the writer for nearly four decades. He is not only a scholar of the highest type, but also a statesman whose judgments and opinions are highly valued by the Japanese government and also by the whole nation. The same also can be said with perfect assurance about Dr. Motoda's brother bishop, Dr. Naide, of Osaka.

The organization of the two self-supporting dioceses with their own Japanese Bishops is the most encouraging phenomenon in the history of Christian missions in the East; for it proclaims the dawn of a brilliant era, and the gradual withdrawal of the storm-tossed old one.

Bishop Motoda's pressing need at present, judging from his address before the Anglican Church Congress (see the *Guardian*, October 9th, page 870), is to raise funds for a Cathedral "in the heart of Tokyo, standing forever to the glory of God, and as the Light of Asia." What object can appeal deeper to the heart of every lover of his divine Master than this noble cause?

(Rev.) ISAAC DOOMAN.

New York City, October 19.

CHURCH MANNERS AT FUNERALS

To the Editor of *The Living Church*:

YOUR ISSUE of September 26th contains a letter criticising some of my remarks in a previous issue on the subject of Church Manners at Funerals. It is gratifying to me that some of my remarks were at least "interesting in many respects." The writer shows, however, that he has not read my letter carefully.

In the first place, he calls me Cooper throughout his letter, although my name is correctly reported in your columns. Now, Cooper is a very fine name, but it is not mine. To call me Cooper is to take my name in vain, and evidences a carelessness which presupposes the writer may be inaccurate in other particulars.

My objection to funeral services held by societies was directed against such a practice "over the bodies of Christian souls," and especially so when the Church had already performed this service. What other than Churchmen want in

funeral rites is none of my concern. Why a well-informed Churchman should want some organization to come in and conduct a funeral service, which, by the way, is generally culled from the Book of Common Prayer and spoiled in the culling, is more than I can understand. Another objection I have is the downright discourtesy shown to the Church and her services. Every time I have had one of these double-barreled funerals, the members of the organization stand outside and smoke, while I perform the Church's rites. It has been my rule to stand by courteously while they conduct their services, but it is becoming increasingly difficult for me to continue to be a gentleman.

The writer says that "seemingly Mr. Cooper is not a member of some of our most respectable organizations." I am a Master Mason in good standing. It is respectable enough for me, and I thoroughly enjoy the work and the companionship and fellowship of its members. But when it comes to holding funeral services over my body, I want none of it. Such a practice is a comparatively recent practice. The ancient Mason was laid away with religious rites by a religious body, not by the organization; for, of course, it is not, and never was, a religious body.

The writer says that "some of our societies are as old or older than the Church." I cannot take the time nor the space to discuss the theology of the constitution of the Church. So far as I know there is no more ancient society, for it existed in the eternal counsels of God. Finally, neither directly nor by implication did I question "the sincerity of funeral services by all other societies." I simply contend that, as far as Christian bodies are concerned, they should confine themselves to their own province.

(Rev.) E. P. HOOPEE.

Jersey City, N. J.

A LAYMAN'S TESTIMONY

To the Editor of *The Living Church*:

VISITING a newly organized parish church here a few Sundays ago, it was my pleasure to meet the priest, who inquired if I had been brought up in the Church. I assured him I had been. He said it was seldom he met one who had been brought up in the faith. Reviewing in my mind the names of various friends and acquaintances, I realized that large numbers in any congregation come from other religious organizations, and outside of the instruction received in Confirmation class they know little of the Church.

I spent the summer studying the question, and have come to the conclusion that we have a wonderful Church.

To laymen desiring to know more of the Church, I recommend the following books:

Catholic Principles, by Westcott.

Sacramental Principles, by Bull.

Everyman's History of the Prayer Book, by Dearmer.

Wakeman's History of the Church of England.

These books can be obtained at a small cost, and will awake your interest in the Church.

FRANK L. NEUFVILLE.

Atlanta, Ga., Oct. 10.

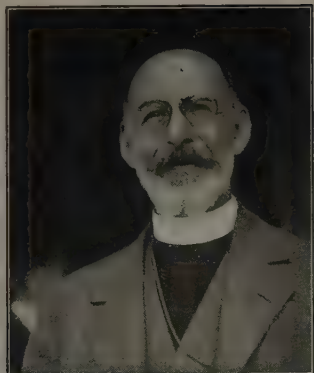
THE METHOD OF INTINCTION

To the Editor of *The Living Church*:

SINCE MY LETTER appeared on the subject of Intinction, several persons have written me, inquiring as to the details of administration. The chalice is held by the stem, between the thumb and first finger, the cup thus resting upon the top of the hand. The paten is held between the first and second fingers, and is held level by the thumb, which is placed just under its rim, and which prevents it from tipping. This leaves the right hand free. The Host is only very slightly intincted, and then placed upon the tongue.

The words I use are "The Body and Blood of our Lord Jesus Christ, which was given..... preserve..... life. Take, eat, and drink this in remembrance that Christ's Blood was shed for thee, and feed on Him in thy heart by faith with thanksgiving."

(Rev.) WILLIAM SMITH.



THE RT. REV. MANUEL FERRANDO,
Suffragan Bishop of Porto Rico



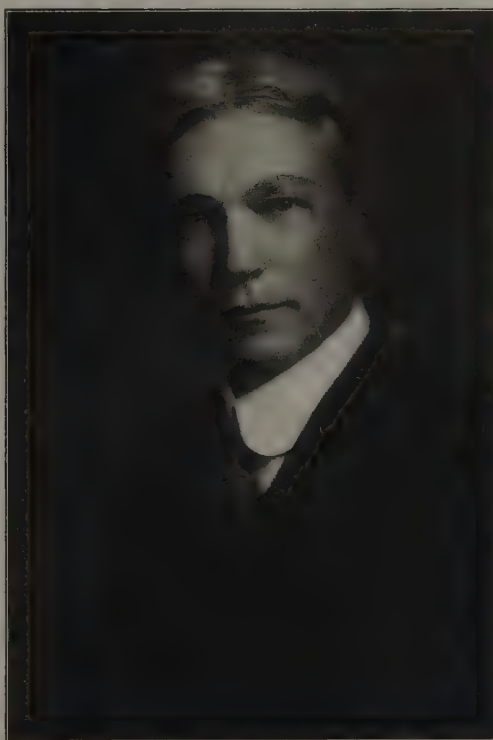
THE RT. REV. G. G. BENNETT, D.D.,
Bishop of Duluth



THE RT. REV. C. H. BRENT, D.D.,
Bishop of Western New York



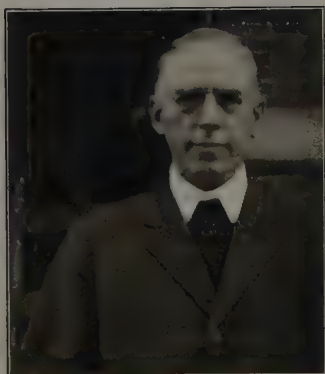
REV. MIDDLETON S. BARNWELL, D.D.,
Bishop-elect of Idaho



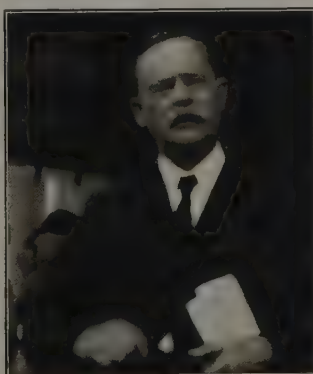
JOHN WILSON WOOD, D.C.L.
Executive Secretary of the Department of Missions, National Council, to whom the House of Deputies paid tribute by resolution, on his twenty-five years of service to the missionary work of the Church (See THE LIVING CHURCH, October 31st, page 905)



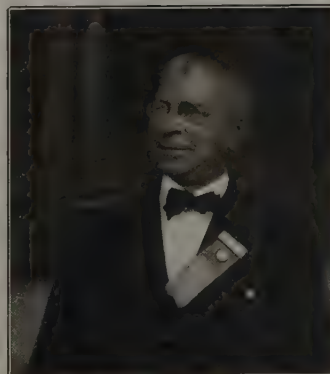
RT. REV. T. I. REESE, D.D.,
Bishop Coadjutor of Southern Ohio



THE RT. REV. PHILIP COOK, D.D.,
Bishop of Delaware



THE RT. REV. W. C. BROWN, D.D.,
Bishop of Virginia, Chairman of the House of Bishops, and Assessor to the Presiding Bishop (1926).



THE RT. REV. HERMAN PAGE, D.D.,
Bishop of Michigan

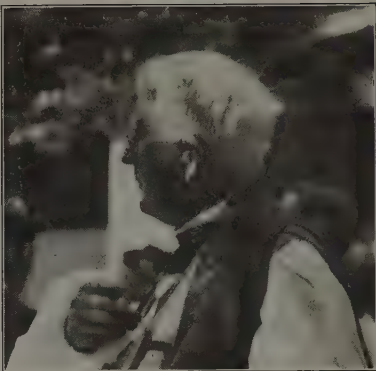


AT THE OPENING SERVICE OF THE GENERAL CONVENTION

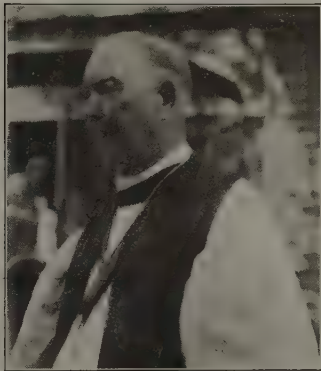
THE RT. REV. JAMES WISE, D.D.,
Bishop of KansasTHE REV. LOUIS G. WOOD, BISHOP KINSOLVING, OF BRAZIL, AND THE
REV. G. WARFIELD HOBBSTHE BISHOPS AND DEPUTIES FROM THE
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The Rev. P. L. Tsen and the Rev. C. B. Ansell, D.D., of China, and the Rt. Rev. J. S. Motoda, D.D., Bishop of Tokyo.



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THE REV. DR. STETSON,
Rector of Trinity Parish, New York City



FIRST CONFERENCE OF THE YOUNG PEOPLE OF THE DIOCESE OF SPRINGFIELD HELD AT CENTRALIA, ILL., OCTOBER 2 and 3, 1925

Church Kalendar



NOVEMBER

"PRAY GOD to give you an honest and good heart and then, without waiting, begin at once to obey Him with the best heart you have."—*Catholic Citizen*.

8. Twenty-second Sunday after Trinity.
15. Twenty-third Sunday after Trinity.
22. Sunday next before Advent.
26. Thursday, Thanksgiving Day.
29. First Sunday in Advent.
30. Monday. St. Andrew, Apostle.

APPOINTMENTS ACCEPTED

BURKSWILL Rev. JOHN FRANK; to be rector of Westover Parish, Charles City Co., Va., November 8th, with address at Roxbury, R. F. D. 1, Va.

DAVIS, Rev. FRANKLIN K., rector of St. John's Church, Oklahoma City, Okla.; to be Archdeacon of Western Oklahoma.

DITCHBURN, Rev. J. S., curate at St. Paul's Church, New Orleans, La.; to be rector of St. James' Church, Brightmoor, Mich.

HALL, Rev. REGINALD F., rector of Trinity Parish, Mineral, Va.; to be rector of Pohick and Olivet Churches, Fairfax Co., Virginia, with address at Accotink, Va.

LEACH, Rev. FLOYD S., Ph.D., rector of Trinity Church, Grantwood, N. J.; to be rector of St. Luke's Church, Darien, Conn.

LITTLE, Rev. PAUL, Ph.D., rector of the Church of the Advent, Oakland, Calif.; to be rector of St. John's Church, Chico, Calif.

PURCE, Rev. W. M., of St. Bartholomew's Church, Ely, Nevada; to be *locum tenens* at the Church of the Advent, Devil's Lake, N. D.

WASHBURN, Rev. CHARLES F., rector of St. John's Church, St. John's, Mich.; to be rector of Trinity Church, West Branch, Mich.

ZIEGLER, Rev. HARRY R., of the Church of the Ascension, Pawnee, Okla.; to be in charge of St. Luke's Church, Ada, and St. Paul's Church, Holdenville, Okla., with residence at Holdenville.

RESIGNATION

DAVIS, Rev. WILLIAM W.; from the cure of St. Peter's Mission, Livingston, N. J., December 1st, principally on account of ill-health.

NEW ADDRESSES

SOUTH FLORIDA, the BISHOP of, and Mrs. Cameron Mann; at Bishopstead, Winter Park, Florida, after December 1st.

BRUCE, Rev. EDWARD M., of La Jolla, Calif.; from December 15th to June 1st, in care of Maquay & Co., Via Tornaboni, Florence, Italy.

NASH, Rev. E. BRIGGS; at 44 South Main Street, Rutland, Vermont.

ORDINATIONS

DEACON

WESTERN MICHIGAN—On the Feast of SS. Simon and Jude, October 28, 1925, in St. Mark's Pro-Cathedral, Grand Rapids, the Rt. Rev. John N. McCormick, D.D., Bishop of the Diocese, ordained to the diaconate, EDWARD L. ALDORTH. The candidate, who is a long time member of St. Mark's, was presented by the Very Rev. Charles E. Jackson. The preacher was the Rev. Spence Burton, Superior of the American branch of the Society of St. John Evangelist. The Epistle was read by the Rev. C. L. Street, of Chicago, a fellow classmate at Yale. From this same class five or six men have entered the ministry.

The Rev. Mr. Aldworth will have charge of the missions at Greenville and Belding, under the direction of the Archdeacon.

DEACON AND PRIEST

EAST CAROLINA—In St. Mark's Church, Wilmington, N. C., on Tuesday, October 27, 1925, AUGUSTUS J. HAWKINS was made deacon by the Rt. Rev. Thomas C. Darst, D.D., Bishop of the Diocese. The Rev. Alexander Miller presented the candidate, and the sermon was preached by the Rev. Robert I. Johnson, rector of St. Cyprian's Church, New Bern, N. C.

The Rev. Mr. Hawkins, who is a recent graduate of the Bishop Payne Divinity School,

has been placed in charge of the colored missions in Williamston and Greenville, N. C.

In St. Luke's Church, New Orleans, La., on Sunday, October 11, 1925, the Rev. JOSEPH N. CARTER was ordained to the priesthood by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, with the consent of the Bishop of Louisiana.

The sermon was preached by the Rt. Rev. Edward T. Demby, D.D., Suffragan Bishop of Arkansas, and the candidate was presented by the Rev. Robert B. Drane, D.D., President of the Board of Examiners of the Diocese of East Carolina.

The Rev. Mr. Carter, who began his ministry in East Carolina, is now the principal of the Gaudet Normal and Industrial School for colored youth in New Orleans.

PRIESTS

CONNECTICUT—On Sunday, October 25, 1925, the Rt. Rev. E. C. Acheson, D.D., Suffragan Bishop of the Diocese, advanced to the priesthood the Rev. BENJAMIN BUCKINGHAM STRING in St. Paul's Church, Southington. Bishop Acheson preached the sermon.

The Rev. Mr. String will continue in charge of St. Paul's Church, Southington, and of St. John's Church, Forestville, Conn.

MARYLAND—In the Church of the Messiah, Baltimore, on the feast of St. Michael and All Angels, September 29, 1925, the Rev. ARONAH H. MACDONNELL was advanced to the priesthood by the Rt. Rev. J. G. Murray, D.D., Bishop of the Diocese. The candidate was presented by the Rev. Peregrine Wroth, D.D., rector of the parish, and the sermon was preached by the Rev. Wyatt Brown, D.D.

The Rev. Mr. Macdonnell will have charge of the Chapel of the Incarnation, St. Helena, and Grace Chapel, Mt. Winans.

DIED

HAMPTON—Entered into life eternal at Asbury Park, N. J., on Sunday, October 11, 1925, CHARLES HENRY, husband of Charlotte Tuttle HAMPTON, of 35 Vernon Terrace, East Orange. Funeral services were held at Grace Church, Broad and Walnut Sts., Newark, on Tuesday, October 13th, at 2:30 P.M.

OLCOTT—EDWARD OLCOTT entered into eternal life at Claremont, N. H., October 23, 1925, aged eighty-one years. The interment was at Charlestown, N. H.

May he rest in peace.

OLIVER—Entered into life eternal October 23, 1925, at Long Beach, Calif., CLARA J., the dearly beloved wife of W. T. OLIVER, formerly of Chicago, Ill., aged sixty-three years.

Of your charity pray for the repose of her soul, and may light perpetual shine upon her.

PENNOYER—On Monday evening, October 26th, at her home in Kenosha, Wis., FRANCES FURMAN, wife of Nelson A. PENNOYER, M.D., aged seventy-six years.

May she rest in peace!

SISTER MARY ANGELA—Died at the convent of St. John Baptist, Ralston, N. J., on Friday, October 23, 1925, Sister MARY ANGELA of the Community of St. John Baptist. She was the daughter of the late James Alexander and Julia Irving Beasley Stevens.

TYSON—IDA, the daughter of the late John Shoemaker and Rachel Snowden TYSON, died at her home, Mt. Ida, Elllicott City, Md., October 12, 1925.

Grant her, O Lord, eternal rest and may light perpetual shine upon her.

MEMORIALS

In loving memory of ARTHUR LACEY-BAKER, Mus. B., who entered life eternal November 8, 1925. R. I. P.

In ever loving memory of
RICHMOND SHRYVE
Who entered into life eternal
November 12, 1925
"Christ all pitying, Jesu blest
Grant him Thine eternal rest."

ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from The Secretary, THE WARHAM GUILD, Ltd, 72 Margaret Street, London, W. 1, England.

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No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

CLERICAL

SMALL MISSION IN WISCONSIN NEEDS priest. Offers a Catholic work, \$1,500 yearly and rooms. Address P-491, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CLERGYMAN, DESIRES PARISH WITH OR without missions. Experienced in city and student work. Sound Prayer Book Churchman and all round parish worker. Fully acquainted with weekday religious instruction. Have car. Excellent references. Address TUBALCANE-486, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES CHANGE OF WORK. Preacher, singer, visitor, etc. Married. One grown son. Can be free any time. References given and required. Address S-442, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED BUT WITHOUT FAM- ily, seeks parish. Organizer, extemporaneous preacher. Good Churchman, served in the war as chaplain. Write to L. H.-485, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A CHURCH WORKER WOULD LIKE work in a Catholic parish. References and testimonials supplied. Address Box-489, LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN DESIRES POSITION IN Church Boys' School or as parish boys' work director, lay reader, college degree, ten years' experience with boys. References given. Address Box-483, LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED MANAGING HOUSE- keeper-companion, or chaperon. American. Excellent credentials. Address Mrs. E. DRAKE, 819 St. Clair St., St. Paul, Minn.

ORGANIST AND CHOIRMASTER, SPECIAL- ist. Wants change. Larger salary. Credentials unsurpassed. Address R. F.-455, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change. Strong Churchman, excellent credentials. ORGANIST-477, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, AGE thirty, fifteen years' experience, desires connection in Newark diocese or in New York City. Highest recommendations. Address C-488, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, YOUNG bachelor. Strong Churchman. Many years' experience in training male choirs. Specialist for boys' voices. Give organ recitals. Wants church where real Church music is appreciated. Address ORGANIST-490, LIVING CHURCH, Milwaukee, Wis.

AGENTS WANTED

MAKE BIG MONEY EVERY WEEK Selling Hurlburt's Story of the Bible; Safe Counsel; Bibles, Testaments, etc., all big sellers. Write NATIONAL BOOK AND BIBLE HOUSE, 21 W. Elm St., Chicago, Ill.

UNLEAVENED BREAD AND INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

RETREATS

CHURCH OF THE ASCENSION, 1133 N. La Salle St., Chicago, Saturday and Sunday, November 7 and 8, 1925. Conductor, Reverend FATHER BURTON, S.S.J.E.

This retreat is for the Associates of the Order of St. Anne, and for all others, both men and women, who wish to take part in it. The addresses on Saturday are at 3:00 and 7:00 P.M. On Sunday, besides the regular sermons, there will be an address at 4 P.M.

THERE WILL BE A RETREAT FOR TEACHERS and other women at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., on Saturday, November 21, beginning at 8 A.M., and ending at 5 P.M. Conductor, Rev. C. C. Edmunds, D.D. Those desiring to attend are asked to notify the SISTER IN CHARGE.

THERE WILL BE A RETREAT FOR ASSOCIATES and other women at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., on Wednesday, November 18th, beginning at 8 A.M., and ending at 5 P.M. Conductor, Rev. F. L. Vernon, D.D. Those desiring to attend are asked to notify the SISTER IN CHARGE.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00. Post free. MOWBRAY'S, 28 Margaret Street, London, W. 1, and Oxford, England.

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

WE MAKE SURPLICES, CASSOCKS, Clerical Vests, Rabats or Stocks, and Choir Vestments. Also do repair work. SAINT GEORGE'S GUILD, Waynesburg, Greene County, Pennsylvania.

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ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

SPECIAL TRAINING IN THE CULTURE OF boys' voices. Booklet and list of professional pupils on application. Address Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West 91st Street, New York.

RALLY THE MEN AND BOYS for the ANNUAL MEN'S COMMUNION

The First Sunday in Advent
November 29, 1925

Many thousands of confirmed men and boys will receive Communion in their respective parishes at a concerted time on the First Sunday in Advent. It is a growing custom. The parishes and missions engaging in it last year numbered 606. This is the Eighth Year. Write for information and sample of notification cards to

BROTHERHOOD OF ST. ANDREW
202 S. Nineteenth Street, Philadelphia, Pa.

CHRISTMAS SUGGESTIONS

AN ARTISTIC VARIETY OF FLORENTINE Christmas Cards and Calendars. Leaflet. M. ZARA, Germantown, Pa.

FOUR BEAUTIFUL DESIGNS AND A book-marker. Devotional. Inspiring. \$1.25 per 50, post free, duty payable on delivery. Send two cent stamps for specimens. Excellent for Bazaars. W. GLASBY, 12 Edwardes Square, London, England.

SEND \$1.00 FOR ASSORTMENT OF 17 attractive designs with envelopes, both plain and lined, and a box of seals. 75 cts. for 15 card assortment. Mrs. C. W. UPSON, 234 W. Park Ave., Mansfield, Ohio.

SHAKESPEARE, A GOOD CHRISTMAS gift. THE GAME, "A Study of Shakespeare." Endorsed by best authorities. Price 60 cents. THE SHAKESPEARE CLUB, Camden, Maine.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOS-pital, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20—Age limit 60.

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SOUTHLAND, 111 SOUTH BOSTON AVE., Lovely ocean view, bright rooms, table unique, managed by SOUTHERN CHURCHWOMAN.

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VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting rooms and roof. Terms \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

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ONE OF THE HANDSOMEST COUNTRY estates in South Carolina. Nearly a thousand acres. Good quail shooting. Saddle horses. Ten room Colonial house—steam heated—furnished with old furniture and oriental rugs. Also eight room house on island near Jacksonville, Florida—beautifully situated—near Army and Navy Club. Photographs on application. Box 316, Chester, South Carolina.

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FOR SALE: ESTEY ORGAN, 7 STOP, tubular pneumatic, Kinetic electric blower. Good condition. Available about January 15th. Address D-487, care LIVING CHURCH, Milwaukee, Wis.

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While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through the Bureau.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

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St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.

Sundays: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong.

Daily Mass at 7:00 A.M., and Thursday at 9:30.
Friday, Evensong and Intercessions at 8:00.

Florida

St. Paul's Church, Key West

A Church Home for Church People
Ven. C. R. D. CRITTENTON, D.D., Rector
7:30 and 11:00 A.M., and 7:45 P.M.

Minnesota

Church of St. John the Evangelist

Portland Avenue and Kent Street, St. Paul
The Rev. F. D. BUTLER, B.D., Rector
Sunday Services: 8:00, 9:45 and 11:00 A.M., and 4:30 P.M.

New York

Cathedral of All Saints, Albany

CHAS. C. W. CARVER, D.D., Dean
Sundays 7:30. Sung Eucharist 11:00, 4:00 P.M.
Week-days 7:30, 9:00, and 5:30 P.M.

Cathedral of St. John the Divine
New York

Amsterdam Ave. and 111th Street
Sunday Services: 8:00, 10:00, and 11:00 A.M.; 4:00 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York

Madison Avenue and 85th Street
Rev. H. PERCY SILVER, S.T.D., Rector
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.
Noonday Services Daily 12:20

BOOKS FOR SALE

FOR SALE CHEAP: ENCYCLOPEDIA OF Religion and Ethics; Records of the Past; Library of Anglo-Catholic Theology; Nicene and Post-Nicene Fathers. Mrs. WM. B. THORN, 433 S. Van Buren St., Green Bay, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Thomas Y. Crowell Co. 393 Fourth Ave., New York, N. Y.

General History of the World. By Victor Duruy, former Minister of Public Instruction, France. Revised and Continued to 1901 by Edwin A. Grosvenor, professor emeritus of Modern Government and International Law, Amherst College. With supplemental chapters to 1925 by Mabel S. C. Smith and J. Walker McSpadden. Price \$4 net. Postage extra.

Diocesan Book Society. Cathedral Buildings, Melbourne, Australia.

Official Report of the Ninth Australian Church Congress. Held at Melbourne, May 3 to 13, 1925.

E. P. Dutton & Co. 681 Fifth Ave., New York, N. Y.

The Mystery of Joan of Arc. By Leon Denis, author of *Après la Mort*, *La Grande Enigme*, etc. Translated by Arthur Conan Doyle, M.D., LL.D., président d'honneur du Comité Exécutif de la Fédération Spirite. Price \$2.50.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

Through Human Eyes. By F. Chennells Williams, author of *Men Who Met Jesus*. Price \$1.20.

English Church Congress Successful: Thanksgiving in Chichester Cathedral

English Cathedrals—Prayer Book Revision—Archbishops' Doctrinal Commission

The Living Church News Bureau
London, October 16, 1925

THE CHURCH CONGRESS, WHICH CONCLUDED last Saturday with a service of thanksgiving in Chichester Cathedral, has fully justified the hopes of its promoters. It has produced some striking addresses, and owing to the fact that it has had what is known as a "good press," its deliberations have been followed with interest throughout the country. The Congress has certainly attracted wider attention than is usually given to these gatherings, because of the evidence that it has afforded that the Church is conscious of the far-reaching character of the problems of Empire, and is desirous of fulfilling her duty in that respect. The Bishop of Chichester expressed a general feeling when he summed up the impression that the Congress had made upon himself by saying that he had gained a deeper sense than he had before of our national responsibility as trustees for the future development of the races under our care, and of the powerful influence that Great Britain exercises for good or ill on the various Oriental peoples with whom she is brought into contact.

It is not an exaggeration to say that the Eastbourne Congress has been one of the most useful Church Congresses since these gatherings were resumed after the war. It has been a wonderful and bracing experience, and the organizers are to be heartily congratulated.

The Bishop of Chichester made an admirable chairman, and friendliness and harmony prevailed throughout the week. Some two thousand members attended, exclusive of those who took tickets for individual meetings.

On Saturday the Bishop of Chichester, the president, and a large body of members of the Congress journeyed from Eastbourne and attended a special thanksgiving service in Chichester Cathedral. The preacher was Dr. R. J. Campbell.

Referring to the Church Reunion movement, Dr. Campbell said the most important object had already been gained in that the two main Christian communities into which England was divided had learned to know and trust each other as never before.

"The change of spirit is truly marvelous," he continued. "When we look back twenty years, or even less . . . and remember the prejudice against Free Churchmen exhibited by many of the exponents of Anglicanism—what can we say other than affirm that the essential factor of the realization of our Christian unity has in the last few years, in an unprecedented degree, come to occupy the foremost of our thoughts? We have come to partake in the unity of the spirit in the bond of peace. How strange and sad it is to reflect that at the very moment that the relations between the Church of England and the Free Churches are more cordial than they have ever been, a contrary tendency should have to be admitted in regard to differences of conviction and outlook within the Anglican community itself."

After alluding at some length to the present social position in this country,

Dr. Campbell concluded a remarkable address by urging that all should unite in earnest prayer for a re-awakening in the spiritual consciousness of the people of our race, for the renewal of the moral authority of the Church in our common life through a deepening appreciation of its spiritual character. There were many signs that we were at the beginning of a new era in respect of the acceptance of Christ. Those who were gathered there might live to see the most overwhelming return to Christ on the part of all nations that had ever been known, and to partake in the greatest spiritual advance that had ever been since Christianity began.

ENGLISH CATHEDRALS

The work of fitting that portion of the nave of St. Paul's Cathedral which is open for public worship is now practically complete. For some time the unsightly bare boarding behind the altar, that shuts off the nave from the area under repair, has been in the hands of various decorators. The upper part of the screen has been distempered a dull green, while above the altar itself a fine crimson hanging has been placed.

The final touch has now been given to the scheme by the hanging of beautiful green tapestry on either side of the altar. The tapestry, which was specially made, partly abroad, for the purpose, is quite fifty feet high. The central hanging is surmounted with a canopy of crimson, on which Fleur de Lis, the Crossed Swords of the Cathedral, and the letter "P" have been worked in gold. Canon Alexander has personally supervised the work, the general effect of which is remarkably fine.

Dean Stuart announces that the repairs to the east window of Carlisle Cathedral are now completed; and a new window, in which the fragments of old glass preserved in the Fraternity are incorporated, has been placed in position over the north porch.

The bells, thanks to the generosity of Mrs. Rashdall, the widow of the late Dean, are now rehung, and work is proceeding on the clock and the chiming apparatus. The re-dedication of the bells and the dedication of the two new ones will be an historic occasion, and the Archbishop of York will officiate at the ceremony, and preach. As the bells of the Cathedral have not been rung as a peal for one hundred and eighty years, it is specially suitable that the Archbishop should be present. The service will be held on Thursday, November 12th.

PRAYER BOOK REVISION

The House of Bishops will sit next Monday afternoon at the Church House, Westminster, to consider the procedure to be followed in the meetings of the House with regard to the revision of the Prayer Book measure. This will include consideration of the resolutions passed by the House of Clergy and the House of Laity asking for the appointment of committees on certain subjects.

On Tuesday, Wednesday, Thursday, and Friday, subject to any decision as to procedure taken on Monday, the House will sit for two sessions, morning and afternoon each day. After the Archbishop of Canterbury has reported on the representations and memorials which he has re-

ceived, the Bishop of Norwich will move:

"That the measure be referred to an appointed Committee, in order that it may be divided; and that the Committee be instructed to divide the measure into two measures, the one consisting of Sections 18 and 27 of the Schedule, with the addition of such enacting clauses as may be necessary, and the other consisting of the rest of the measure as now framed."

(I may here explain that Section 18 of the Schedule deals with the proposed changes in the Order of Holy Communion; and Section 27 deals with the subject of Reservation.)

A resolution to be moved by the Bishop of Chichester is as follows:

"(i). That while it is not desirable to decide on the exact wording and provisions of the measure (as distinct from the Schedule) until the Schedule has been revised in detail, this House concurs with the Houses of Clergy and Laity in adopting the following principles: (a) No change shall be introduced in any parish without the good will of the people as represented in the Parochial Church Councils. (b) No minister shall be compelled to make use of the new provisions of the measure.

"(ii). That whereas the proposed alterations might be either (a) in the form of marginal notes or a schedule of permissible variations to the present Book of Common Prayer, or (b) an alternative Book, this House thinks it advisable for convenience in discussion to proceed on the basis of there being an alternative Book, leaving the decision between (a) and (b) to be taken when the Schedule has been revised."

The Church Assembly need not necessarily accept the decision of the Bishops, but it must either be accepted or rejected as it stands, without addition, omission, or amendment.

ARCHBISHOPS' DOCTRINAL COMMISSION

The following official statement on the work of the Archbishops' Doctrinal Commission has just been issued:

"The Commission appointed in 1923 by the Archbishops of Canterbury and York to consider points of agreement and difference within the Church of England on matters of doctrine met in full session at Queen's College, Oxford, from September 21st to the 25th. The Commission has suffered a grievous loss through the resignation, and subsequent death, of its first chairman, the late Bishop of Oxford. To him the initiation of the Commission was very largely due, and the unity of feeling which marks the Commission is in great measure the fruit of his leadership. His successor as chairman is the Bishop of Manchester.

"The task before the Commission is plainly a very big one, and the work is not of the sort that can be hurried, owing to the amount of preparatory labor that has to be done between the full sessions. Its discussions have dealt with the various kinds of authority for religious belief and with the doctrine of God, especially with the relation between justice and love in God, and with His relation to the world both in miracle and otherwise. While it has not yet been possible to reach complete agreement, there has been a far greater approach to it than most people who know the widely divergent schools of thought represented would have anticipated. The Commission is encouraged to hope that its labors may enable it to help materially the growth of mutual understanding and closer agreement in the Church of England, partly by showing that views often regarded as divergent are in fact complementary, partly (when this proves impossible) by elucidating the precise points at which unresolved differences exist. In this hope the Commission asks that Chris-

tian people will support it with their prayers."

GENERAL NEWS NOTES

The committee of the Society for Promoting Christian Knowledge has provided two forms of service which it hopes may be useful on Armistice Day. One of the forms is especially designed for informal gatherings of ex-Service men, and the British Legion authorities have expressed the opinion that it is what is wanted. The S. P. C. K. have been in consultation with the Archbishop of Canterbury, who approves what has been done. The forms have already been approved by certain

of the bishops for use in their dioceses.

The Rev. W. W. Cash has been elected general secretary of the Church Missionary Society, as from January 1st next, when Dr. Lancaster will resign the position. Mr. Cash has been home secretary of the society since April, 1924, and was previously secretary of the Egypt and Palestine Missions, and his missionary experience in the Near East covers some twenty years. During the war he was a Chaplain to the Forces, and he preached at the thanksgiving service in St. George's Cathedral after the capture of Jerusalem.

GEORGE PARSONS.

better, to leave this region, as it no longer pays certain British capitalists to be there, and the occupation is costly, and to allow the unfortunate natives to become the prey of the Turks. At a general committee meeting of the Anglican and Eastern Churches Association, held in London, presided over by Mr. Athelstan Riley, the following resolution was unanimously passed:

"In view of the repeated massacres of the native Christians of the Mosul region by the Turks and of the recent repetition of their barbarous deportation of some thousands of them with their women and children, and of the fact that many thousands of Christian women and children seized in the war are still in Turkish captivity, this meeting protests against the British Press campaign for the handing over of the Mosul Vilayet to Turkey and thanks the British Government for insisting that the fate of these long-suffering and faithful Christians shall be left to the arbitration of the League of Nations."

The Locarno Conference Promises Solution of European Problems

The League of Nations—The Christians of Mosul—The Soviet Church in Russia

The European News Bureau
London, October 16, 1925]

AT LAST IT SEEMS AS IF PEACE AND GOOD will are possible between France and Germany. The Locarno conference evidently has secured a stabilization of the Western frontier, which is all to the good, and it is to be hoped that the far more difficult question of Germany's complicated Eastern border will find a solution. It scarcely seems just that East Prussia should be completely cut off from the rest of the *Reich*, while, on the other hand, cruelly oppressed Poland must have her rights. And there is the ridiculous free port of Danzig, which Poland claims as a port, while the majority of the inhabitants seem mainly German. A friend of mine recently visited this place and said that unemployment and misery are rife and that the policy of splendid isolation is not a sound economic one. Apropos of the Western frontier question, it would seem at last that France is definitely guaranteed Alsace and Lorraine, and that these two provinces have not the slightest desire (although they are of largely German speech) to reënter the *Reich*. And this despite the intense religious fervor of the inhabitants and the persecutions of the French government against religion. Yet Alsace remains fervently and devoutly both loyal to God and loyal to country. It is indeed noteworthy.

THE LEAGUE OF NATIONS

The Assembly of the League has concluded its sixth sitting after a three weeks' session. A correspondent of the *Church Times* writes that, in spite of the short period it sat, it has been a great assembly. The League managed to accept the rejection of the Protocol and to shape its policy accordingly. The resolutions passed at the conclusion of the Assembly represent the adopted view of the League, and the lines on which it may work during years to come. The first is that of Arbitration. War was declared to be an international crime, and therefore arbitration pacts are to be encouraged among groups of states. These are agreements to submit all disputes to arbitration, and to accept the arbitral award. This implies the acceptance of the principle of compulsory arbitration, and thus it is the reign of justice over that of force. The second is concerning security. Nations are beginning to realize that security can be obtained by justice. France, in particular,

is beginning to realize this. It is expected that final authority in the Locarno pact will be invested in the League, though the method of intervention is uncertain. But in these pacts as in the protocol, security lies in arbitration and in justice. And last is the problem of disarmament. There can be no reduction of armaments without security. This means that disarmament must wait until the system of pacts has brought about security. This, in a way, is disappointing, but it seems to be the only possible course to be taken. But it must be also remembered that it would be impossible with Bolshevik Russia such a great menace, to allow a general disarmament to take place. The *Church Times* correspondent adds:

"The first thing that strikes me is that it is a great victory for the Anglo-Saxon mind. Pacts deal with concrete cases and work towards a general scheme. In so far as this is felt to be true, the Latin minds responsible for the Protocol are not pleased with the British substitute. There is, undoubtedly a strong feeling against one nation being able to reverse the whole League policy, but we may confidently expect a more effective respect for its signature, from the signatory to a pact among three or four dangerously near countries, than from a signatory to a scheme that embraces the whole world. Secondly, the pact system achieves, much more slowly and less completely, arbitration, security, and disarmament than did the protocol."

There is one other achievement of the League to chronicle. France has proposed that the League should summon a conference on the economic troubles of today. In itself such a proposal may not arouse much interest. But it really means the introduction into the sphere of commerce that spirit of international conciliation and harmonization which has been responsible for the achievements of the League already. Other work of the League has proceeded apace. In the fifth committee the work for the protection of Syrian women and children has been advanced, much improvement has been effected by the situation of the refugees in Greece and by the floating of the Greek loan, while a scheme has been discussed, initiated by Dr. Nansen, for settling a number of Armenians in the Armenian Soviet Republic, Erivan. It is indeed hoped that something may be done for these poor victims of the unspeakable Turk.

THE CHRISTIANS OF MOSUL

As is well known, England has been acting as protector of the Christians of Mosul under mandate, but there has recently been a disgraceful agitation among certain London journals, that ought to know

THE SOVIET CHURCH IN RUSSIA

The so-called Orthodox Church Convocation summoned by the self-styled Holy Synod assembled in Moscow some three weeks ago. There were present, according to the *Times*' report, 327 ecclesiastics and laymen, mostly belonging to the Reformist or anti-Tikhonist groups. The ostensible purpose of the Convocation was to "restore harmony in the Orthodox Church." It is about as likely to do that as for the cow to jump over the moon. The Metropolitan Peter had distributed circulars warning none of the Orthodox faithful to attend, which meant that only followers of the present tyranny in Russia took any part. Further, none of the Eastern Patriarchs who were invited attended. The Convocation was opened with great ceremony in St. Saviour's Cathedral in Moscow and devoted most of its time to discussing purely political questions. A loyal address was voted to the Soviet government, in which it described the genuine Convocation of 1917 as counter-revolutionary, and described all the exiled prelates as well as the late Patriarch Tikhon as counter-revolutionaries. The whole business appeared to resemble a Bolshevik political meeting and there was no religious atmosphere whatsoever. The Tikhonists were proclaimed to be monarchists and enemies of the present government, and thus arraigned, the Metropolitan Peter, the Patriarch Tikhon's successor. It showed how farcical its deliberations were by declaring that any attempt at reconciliation with the Tikhonists was impossible. So that was its way of restoring harmony!

C. H. PALMER.

A NEW DENVER MISSION

DENVER, COLO.—A new Denver mission began its work on All Saints' Day, under the dedication of St. Michael and All Angels'. The mission is connected with St. John's Cathedral, and it was on St. Michael's day, forty-six year ago, that the late Dean Hart arrived in Denver to begin his ministry at St. John's. This feast, also the birthday of the Rev. Harry Watts, the priest in charge of the new work, was the day of his arrival in Denver to take charge. The parish in which he was born and baptized bore this dedication.

For the present, services are being held in a small building standing on the ground, which has been fitted up as a chapel. Work will begin immediately on a rectory, the basement of which will be arranged as a guild room; and in the spring or summer the second unit will be started, probably a parish house.

CANADIAN LETTER

Open Trinity College—A. Y. P. A. Conference

The Living Church News Bureau
Toronto, October 26, 1925

THE FORMAL OPENING OF THE NEW Trinity College at Queen's Park, Toronto, last Wednesday attracted widespread interest. The day's proceedings began with a celebration of the Holy Eucharist in the spacious library of new Trinity, at present to be used as a chapel. In the afternoon the University of Toronto, with which Trinity College is federated, held a special convocation in honor of the occasion, after which the formal opening of Trinity by the Hon. G. Howard Ferguson took place.

Convocation was presided over by Sir William Mulock, Chancellor of the University of Toronto, supported by Chancellor Worrell, of Trinity, Sir Robert Falconer, President of the University of Toronto, Provost Seager, of Trinity, Dr. Cody, Chairman of the Board of Governors of the University of Toronto, the Archbishop of Algoma, the Bishops of Huron, Toronto, and Niagara, and many distinguished graduates.

The proceedings opened with a procession of graduates and students from Simcoe Hall into Convocation Hall. Sir Robert Falconer opened convocation with an address of welcome to Trinity College. The bringing of the College to the grounds of the University of Toronto, he declared, marked the culmination of the efforts of men of large hope and far-seeing vision for many years.

Rev. Canon C. A. Seager, Provost of Trinity College, followed Sir Robert with an expression of thanks to the Chancellor and the University of Toronto for granting the request to confer honorary degrees upon three nominees of Trinity. He also paid tribute to the architect of the new building, the late Frank Darling; to the members of the Building Committee; and to the foresight of his predecessor, Dr. Macklem, for the fact that the plans had been worked out so well for the whole undertaking that all further work was a mere matter of following them out.

Canon Seager, Provost of the College, then presented the names of three distinguished graduates of Trinity to receive honorary degrees, the Rt. Rev. James Fielding Sweeney, D.D., Bishop of Toronto, Col. Charles Stephen MacInnes, and Miss Mabel Cartwright. Sir William Mulock, Chancellor of the University of Toronto, conferred the degrees upon the recipients, and made a few remarks upon the importance of the occasion.

Arrived at the college building, a petition was presented to the Hon. Howard Ferguson, Premier of the Province, by the Chancellor, asking him to open formally the new academic building. When the ceremony was finished, His Grace, the Lord Archbishop of Algoma, Dr. Thorneley, Metropolitan of Ontario, dedicated the structure, saying the same prayers that were uttered seventy-four years ago by Bishop Strachan on the occasion of the founding of the college. A reception and tour of inspection for guests of the college was made after the services.

DOMINION CONFERENCE OF A. Y. P. A.

The twenty-third Dominion Conference of the Anglican Young People's Association opened at Brantford, Ont., on Thursday last, when a massed young people's

service was held at Grace Church, the Very Rev. Arthur Carlisle, Dean of Montreal, being the preacher. The music, fully choral, was given by a massed choir from all of the Anglican churches of Brantford.

The sessions proper began the next morning, with the Rt. Rev. David Williams, Bishop of Huron, officiating at corporate Communion, followed by the formal opening of the Conference, with addresses of welcome on behalf of the Diocese by the Bishop of Huron and from the city.

Reporting twenty-nine new charters to local branches, making 450 in the Dominion, General Secretary Miss Lillian Moss, of Toronto, urged an A. Y. P. A. Bulletin to spread assistance to far-flung branches and to give needed publicity to the organization. The treasurer, T. H. Marrow, of Toronto, reported receipts of \$812, expenses of \$432, and a cash balance of \$696.

The inspirational message to the conference was given by the Very Rev. Dean Arthur Carlisle, of Montreal, who stressed knowledge, service, sacrifice, and consecration as the four essentials for the Church to remove the evils of the world today.

An appeal to the A. Y. P. A. to send at least one missionary from that organization to Japan was urged by the Rev. V. C. Spencer, from Japan. Study of missionary problems, of missions, prayers, and giving, as well as a definite objective, were essential. In fifteen years the number of Anglican missionaries had not increased, and the opportunities were great.

In response to an address by Canon Vernon, General Secretary of the Council for Social Service, a resolution was passed pledging the coöperation of the A. Y. P. A. in welcome and welfare work for the newcomer.

On Sunday special sermons were preached in all the Anglican Churches of Brantford, and in the afternoon the Convention went on pilgrimage to a memorial service at St. James' Church, Paris, when a tablet was unveiled and dedicated, in memory of Canon Brown, Founder of the A. Y. P. A., by the Lord Bishop of Huron, assisted by the rector of St. James' Church. Two sons of the late Canon Brown were in attendance at this service, one from Montreal and the other from Chicago.

BOSTON LETTER

Galahad Ceremonial—W. A. Conference —News Notes

The Living Church News Bureau
Boston, November 2, 1925

HISTORIC COPLEY SQUARE, BOSTON, Trinity Church in particular, was the scene on Sunday afternoon, October 25th, of the first of what may become an annual pilgrimage of all the Courts of the Order of Sir Galahad. At four o'clock in the afternoon, Leo Whitehead, a knight of the Trinity Court, was crowned king by the Rev. George C. Gibbs, of the Trinity staff, serving as archbishop. The Rev. Arthur C. Phinney, also of Trinity, read the service. The preacher for the special occasion was the Rev. Ernest J. Dennen, archdeacon of Boston and the founder of the Order of Sir Galahad.

A most impressive procession was led by Trinity's choir, followed by the clergy and the archbishop and his attendants. The archbishop's satin gold cope, the knights in grey and red with shields and spears, the lads in green and grey, then

the red and white of the pages' and esquires' costumes gave color to the procession. Following a proclamation by the herald, the king elect and his retinue proceeded to the chancel, where the service of coronation took place.

The Galahad Courts of St. John's, Jamaica Plain, of Trinity Church, Milford, and of St. John's Church, Newtonville, marched in full ceremonial regalia. The other visiting courts wearing regalia were St. Michael's, Marblehead, the Epiphany, Dorchester, St. Andrew's, New Bedford, Christ Church, Somerville, St. Matthew's, South Boston, Grace Church, Salem, St. Stephen's Church, Lynn, and Grace Church, North Attleboro.

The visiting Courts took opportunity to view the Edwin Abbey pictures of the Holy Grail at the Boston Public Library.

WOMAN'S AUXILIARY CONFERENCE

This week there will be a notable conference of the Woman's Auxiliary at the Cathedral, Wednesday, November 4th. Bishop Slattery will be the celebrant at the Holy Communion in the morning. He will also preach. At a general meeting following in the Crypt, Miss Eva D. Corey, presiding, the Rev. Norman B. Nash, will speak on Your Parish and Your Community. In the afternoon Bishop Babcock will preside at a meeting at which addresses will be given by Bishop Oldham, of Albany, and Bishop Huntington, of Anking, China.

GENERAL NEWS NOTES

The Church League for Industrial Democracy and the Fellowship for Reconciliation are to be joint hosts on Saturday, November 7th for a luncheon in honor of the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow. Bishop Roots will speak on What China Wants.

RALPH M. HARPER.

NEW YORK LETTER

Rector Instituted—All Souls' Day—St. Stephen's College

The Living Church News Bureau
New York, October 30, 1925

THE REV. EDWARD CHARLES RUSSELL was instituted rector of St. Ann's Church, the Bronx, last Sunday morning, by the Rt. Rev. Herbert Shipman, D.D., junior suffragan of the diocese, acting as representative of Bishop Manning.

Fr. Russell has been in charge of St. Ann's since June. Extracts from his sermons appear every week in the New York Times, as also do portions of the sermons of Dr. Reiland, of St. George's, and Dr. Ribourg, of St. Andrew's, Harlem. It is gratifying to note in this connection that the Times has for some months past published news notes of the next Sunday's services in its Saturday issue (in addition to the paid advertisements) and each Monday devotes a page to gleanings from the pulpit utterances of the previous Sunday. Our own communion is usually well represented, though the preachers quoted are mostly representative of one school of thought in the Church. Also the Times still persists in referring to Catholic Churchmen—or even the moderate High Church school—as "fundamentalists!"

ALL SOULS' DAY SERVICES

All Souls' Day will be observed in Trinity Church this year on the traditional date of the commemoration of all those

righteous ones not yet made perfect, who comprise the Church Expectant. There will be a Requiem Eucharist at 7:30, in the Chapel of All Saints'.

The usual All Souls' Day services will be held in St. Paul's and St. Luke's Chapels—Vespers of the Dead after Evensong on All Saints' Day, and Requiems on All Souls' Day. In St. Ignatius' Church there will be a High Mass of Requiem, with Absolution of the Dead, at seven o'clock, and a low mass at ten.

One of the great services of the year in the Church of St. Mary the Virgin is the Solemn High Mass of Requiem at 10:45 on All Souls' Day, at which Cherubini's thrilling Requiem in sung by full choir, with orchestra accompanying. The rector will preach.

On All Saints' Day there will be a solemn procession before High Mass both at St. Mary's and St. Ignatius'. At St. Mary's there will also be a procession after Evensong.

All Saints' Day has been appointed for the dedication of the new pulpit in St. Bartholomew's Church, in memory of Mrs. Benjamin Brewster. On the same day, the opening service of the Sunday school of St. Bartholomew's Church will be held at 2:45 P.M. Evensong of All Saints' Day is the parish festival service.

ST. STEPHEN'S COLLEGE

St. Stephen's College, Annandale, N. Y., reports the largest enrolment in the history of the college. Notwithstanding the advancement this year in entrance requirements, by which the college is now as strict as any in New York State, and in spite of the increased accommodation afforded by the forty additional rooms of the Edward F. Albee Dormitory, the college is filled to capacity.

GENERAL NEWS NOTES

Announcement is made that Grace Church has acquired property on Fourth Avenue at Tenth Street, and an option on property on Tenth Street, for the site of a new parish house.

The vicar of Trinity Chapel announces with regret the decision of the Rev. Morton A. Barnes to reconsider his resignation of the parish of St. James', Long Branch, N. J., and acceptance of the post of assistant priest at Trinity Chapel. Fr. Barnes has decided to accede to the wishes of his parishioners and remain at Long Branch. Meantime a temporary assistant is filling the curacy vacated last summer by the resignation of the Rev. Charles E. Hill.

Mr. Clement R. Gale, Mus. B., director of music at the General Theological Seminary, has resigned his position as organist and choir-master of St. Ignatius' Church, and has been succeeded by Dr. Becket Gibbs, financial secretary of the Plainsong Society, an accomplished master of plainsong and polyphony.

The weak-end Retreat for Laymen from St. Peter's Parish, Peekskill, held on Saturday and Sunday, October 24th and 25th, at Holy Cross Monastery, West Park, was a great success. Twenty men attended. The meditations were given by Fr. Whittemore.

The preacher at Morning Prayer last Sunday morning in the Cathedral was the Rev. Loring W. Batten, D.D., professor of the Literature and Interpretation of the Old Testament in the General Theological Seminary. The afternoon preacher was the Rev. William H. Owen, rector of Holy Trinity Church, Harlem. The Bishop of the Diocese preached last Sunday morning, All Saints' Day, at the Sung

Eucharist. The Rev. Stanley Brown-Serman, rector of Grace Church, Nyack, was the afternoon preacher.

At Trinity Church, the Rev. Dr. Ridgeley, of the Central Theological College, Nanking, China, was the morning preacher. The priest in charge of Trinity Church, the Rev. William B. Kinkaid, preached at Evensong.

THOMAS J. WILLIAMS.

PHILADELPHIA LETTER

Call Bishop DuMoulin—News Notes

The Living Church News Bureau
Philadelphia, October 30, 1925

THE CHIEF ITEM OF INTEREST THIS week in Philadelphia has been the election of the Rt. Rev. Dr. Frank Du Moulin, late Bishop Coadjutor of Ohio, to be the rector of the Church of the Saviour. This parish, the largest and strongest of our parishes west of the Schuylkill River, has had a distinguished history in the Diocese. Under the long rectorship of Dr. Bodine, the parish grew in fabric and numbers to the present stately edifice and large congregation. He was succeeded by the Rev. Dr. Robert Johnston, who, after a brilliant rectorship of a dozen years, resigned to become rector of St. John's Church, Washington, D. C. The Rev. Dr. Z. B. T. Phillips succeeded Dr. Johnston, but after a short stay of two years, he resigned, also to go to Washington at the Church of the Epiphany. For nearly a year and a half the rectorship has been vacant. Like all West Philadelphia parishes, the Church of The Saviour has felt the unsettling conditions of shifting population. But it is a great parish with large opportunities of service to the community. Not the least of these opportunities is its nearness to the campus of the University of Pennsylvania with its thousands of students. The ability of Bishop DuMoulin will make him a factor in the religious life of the students. The election meets with very general approval in the Diocese, and should Bishop DuMoulin accept it, he will get a most cordial welcome from the Church in this city.

GENERAL NEWS NOTES

The people of St. Ambrose's Mission are rejoicing over the fact that they have at last wiped off the last cent of indebtedness on their organ. Five years ago, when the Rev. Frederick B. Halsey took charge of this work, the debt was something over \$5,000. Steadily both he and his people have worked and given, and almost entirely through their own efforts their goal has been reached. It does not sound like a very large amount of money. If some large parish had cleaned up a debt of fifty or a hundred thousand dollars it would have been considered a notable feat, because we are so fond of reckoning feats by the size of the figures rather than by the largeness of the sacrifice. As a matter of fact probably more work and prayer and sacrifice has gone into this work than often goes into efforts running into ten times the figures.

Christ Church, Germantown, is generously sharing the beauty of its fine new organ by arranging a series of organ recitals this fall, bringing prominent organists from this and other cities. The recitals will be given on the first Sunday evening of each month, beginning with November. Germantown appears to have an epidemic of new organs. Within a comparatively short time new organs have been built in

Grace, St. Peter's, and Christ Churches and one is contemplated at St. Michael's.

The fiftieth anniversaries of two of our parishes are being celebrated this week, and next week St. Matthew's celebrates its one hundredth anniversary. Holy Trinity Memorial chapel, one of the chapels of Holy Trinity Parish, the Rev. H. J. Rudderow, vicar, begins its semi-centennial on All Saints' Day. The rector of the parish, the Rev. Dr. Floyd W. Tomkins, will be the preacher at the midday Eucharist, and the Rev. James F. Bullitt, Diocesan missionary, will be the preacher at the night service. On the following Tuesday there will be a reunion of all members of the Chapel, past and present, in the Parish House.

All Saints' Church, Norristown, the Rev. H. L. Hannah, rector, also begins its semi-centennial celebration on All Saints' Day. Bishop Garland is to administer the Sacrament of Confirmation. Later the Bishop and Mrs. Garland are to be the dinner guests of the rector and vestrymen at the City Club.

St. Matthew's Church has prepared a very elaborate program running through a whole week, which promises so much of interest that it ought to wait for some account after the event rather than an advertisement before the event.

GILBERT PEMBER.

CHICAGO LETTER

A Mass Meeting—The Chicago Temple—Oak Park Anniversary

The Living Church News Bureau
Chicago, October 30, 1925

THE CHURCH IS PASSING THROUGH A restless and transitional stage, which will result in many new proposals and changes in both public worship and administrative work, asserted the Rt. Rev. Charles P. Anderson, D.D., speaking at a mass meeting of Churchmen in Chicago on Friday night, October 29th.

The work of the forty-eighth triennial Convention of the Church, just closed in New Orleans, was the subject before the meeting. Bishop Anderson predicted that the outstanding actions of the New Orleans convention would not be permanent.

"We are passing through a restless period in our Church," said Bishop Anderson. "This is illustrated in two of the outstanding results of the recent convention, namely, Prayer Book revision, and the election of a presiding bishop for six years.

"In my opinion, neither of these results is likely to be permanent in present form. In the first place, Prayer Book revision is no new thing. The revision of 1925 is but one revision. Scarcely had it been completed when new amendments to the amended Prayer Book began pouring in. It is still unfinished business.

"So with the election of a presiding bishop. It may seem a very simple step, but probably nothing of such far-reaching importance to the Church took place at our recent convention. But it seems clear that the six-year period will have to be abandoned and that the presiding bishop will have to be relieved of diocesan responsibility.

"This may seem unsympathetic with these features, yet I am in hearty favor of them. I merely mean to show that we are still passing through tentative and temporary stages and that neither our worship nor our administration work have reached permanent form."

The recent Convention brought a realization of how little the Christian Churches

are doing today and how much they could accomplish with the whole-hearted support of the membership, the Bishop stated.

"This great Convention was depressing and tantalizing in face of the fact that our feeble efforts accomplish so much and what the whole-hearted efforts of members would accomplish," he said.

"There are so many things left undone which we of the Church have power to do; there is so much darkness in the world which we could illumine; so much ignorance that we could enlighten, if we were truly awake to the significance of the Church's mission in the world and truly converted to the task of making the Church an executive agency for establishing God's kingdom."

Bishop Anderson announced that the Rt. Rev. John Gardner Murray, D.D., the newly elected Presiding Bishop of the American Church, will visit Chicago shortly.

THE CHICAGO TEMPLE

The meeting was unique in that it is the first gathering of the Church to be held in the Chicago Temple, the local center of Methodism.

The interest of Chicago Church people in the Church's triennial Convention was keen and general, and the large number present at this meeting showed it. The Rev. George H. Thomas and Mr. Charles E. Field spoke for the deputies. Mrs. George E. Mason, president of the Woman's Auxiliary, spoke for the women of the Diocese.

"It was the greatest Convention the Church has ever held in this country," said Mr. Field. "The men in both Houses represented not only the best in the Church, but the best in the land. More than three thousand women were there. We were all gathered for the progress of the Kingdom. The laity were most interested in legislation of a constructive kind. The most important subject, of course, was the Program and the Budget. Our diocesan apportionment may seem large, but it is up to the men to put it over, particularly when we have seen what the women have done and what they have undertaken for the next three years."

Speaking for the women's part, Mrs. Mason said:

"Of the 3,000 women who attended, 480 were registered delegates of the Woman's Auxiliary, representing 109 diocesan branches. Every day was full of services, conferences, and mass meetings. On Sunday it was Church all day long. Much was accomplished in spite of the excessive heat. Of the magnificent United Thank Offering made by the women, \$28,505 was given by the Chicago branches, the largest offering in their history. Three Chicago women volunteered for work in the mission field. Mrs. E. J. Randall, past president of the diocesan branch, was elected to the National Board. One hundred thousand dollars was pledged by the women of the Church for advance work."

After referring to the large delegation that came from Chicago to the Convention, Mr. Thomas said:

"In my opinion, the ablest report in the House of Deputies was that of the Committee on the Adoption of the Budget. It overcame all criticism and was unanimously adopted. The proceedings may be classed under three heads, Legislation, Evangelization, and Devotion. In Legislation, it was not the parties that counted. This was evident in the elections. Many of the deputies were lawyers, and they took up most of the time in debates. In matters of Evangelization, party lines again were not observed, and disappeared when it came to the adoption of the Program. Of the devotional business, a significant action was the voting to omit the

Thirty-nine Articles of Religion from the Prayer Book. The action was reported by one of the local papers in New Orleans under the startling headline, '93 Articles of Religion Voted Down!'

ANNIVERSARY AT OAK PARK

Forty-six years ago the work at Grace Church, Oak Park, was begun. From a small mission in what was then an outlying suburb, Grace Church has grown to be one of the largest parishes in the Mid-West. The membership is now approximately 1,500, and the parish property is valued at \$600,000. More than \$200,000 was spent recently in improvements and additions. The campaign "to finish the job," recently undertaken, was unusual, and the methods used then have been adopted by other parishes in the Diocese with great success. It has been under the present rector, the Rev. F. R. Godolphin, that the church building has been completed, including the building of the tower, and the installation of a set of chimes. The late John Sutcliffe, a member of Grace Church, was the architect.

Mr. Godolphin became rector of Grace Church in 1912, and his thirteenth anniversary and the forty-sixth anniversary of the parish was observed by a dinner in the parish hall on Thursday evening, October 29th. The rector, who had just returned from New Orleans, where he was one of the deputies from this Diocese, was given a cordial welcome home.

EXTENSIVE BAZAAR PLANS

Mrs. Charles P. Anderson was the founder of St. Francis' Guild, a valuable auxiliary in the work of St. Mary's Home. It is this Guild which has, for the past few years, held a most successful bazaar at the Blackstone Hotel at the beginning of November. Each year the amount raised for the Sisters' work has increased, until last year the sum was \$6,000. This year it is expected that the proceeds will be close to \$10,000. More than ninety parishes and missions are coöperating and will have representatives at the various booths. Among the features of the bazaar are a huge food sale, an informal dance and a melting pot where visitors may contribute their cast-off jewelry, to be sold for the Home. Mrs. Carl O. Gowdy is chairman this year as last.

RETREAT AT TAYLOR HALL, RACINE

It is the practice of the Bishops of this Diocese to arrange a retreat for the clergy each year at the outset of the fall work, and a Quiet Day just before Lent. Last year the Chicago clergy joined with their brothers of the Diocese of Milwaukee in the retreat held at Taylor Hall, Racine, by the Rev. Father Harrison, O.H.C. This year the retreat will again be held at Racine, beginning Tuesday evening, November 10th, and closing Friday morning, November 13th, the conducting being the Rev. Spence Burton, Superior, S.S.J.E.

NEWS ITEMS

The October meeting of the Catholic Club was held October 27th at diocesan headquarters. The address was given by Mr. Fitts, a well-known layman of the Church of the Atonement.

November 1st, All Saints' Day, is to be observed as a special day of intercession throughout the Diocese for the work of the Girls' Friendly Society. The Diocese will be well represented at the National Council meeting at Detroit by Mrs. Robert B. Gregory, president, Mrs. W. I. Hope, vice-president, and Miss E. W. Dunkle, extension secretary.

Dr. John Henry Hopkins read a valu-



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able paper at the last meeting of The Round Table, held at St. James' Church, on October 12th. His subject was The Priest in his Congregation.

H. B. GWYN.

BALTIMORE LETTER

The Primate-Elect—An Ordination— News Notes

The Living Church News Bureau
Baltimore, November 30, 1925]

THE NEW PRESIDING BISHOP-ELECT of the Church, the Rt. Rev. John Gardner Murray, D.D., Bishop of Maryland, was welcomed back to Baltimore on the morning of October 28th. Bishop and Mrs. Murray were met at the station early in the morning by the Standing Committee and many of the clergy and laity of the Diocese. At eleven o'clock a celebration of the Holy Communion was held at Emmanuel Church, the Rev. Hugh Birkhead, D.D., rector, the Bishop being the celebrant, and a special *Te Deum* was sung by the choir and assembled congregation. The service was followed by a luncheon in Emmanuel parish house. This luncheon was attended by the clergy of the Diocese, who were present in full force to do honor to their beloved Bishop, and the speeches were made by the Rev. Hugh W. S. Powers, president of the clerics, the Rev. Arthur B. Kinsolving, D.D., and Mr. Edward G. Gibson, chancellor of the Diocese.

The Bishop spoke feelingly of his relations with the clergy and people of Maryland during the sixteen years of his episcopate, and bespoke the continued sympathy and loyalty of his flock in the new and onerous work that lies before him. He called attention to "the Maryland tradition." The first bishop to be consecrated on American soil was the Bishop of Maryland. The first suffragan bishop in the Church was a Marylander. The first president of the Province of Washington was the Bishop of Maryland. And the first elected Presiding Bishop is Bishop of Maryland. Surrounding these salient facts there is the record of the good work that Maryland has accomplished throughout the years, leading up to the present condition of the Diocese and the generosity of the Diocese towards the general Church. The Bishop spoke from his heart, and what he said found loving and appreciative response in the hearts of one and all.

A public reception was given to Bishop Murray at the Lyric Theater on the evening of Thursday, October 28th. The chairman was ex-Governor Phillips Lee Goldsborough, and the speeches were delivered by city and state officials, and by representative laymen of all religious bodies. In the Church and civic receptions, much effective work was done by the Rev. Hugh



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Birkhead, D.D., rector of Emmanuel Church, and President of the Standing Committee of the Diocese.

AN ORDINATION

The Rev. Aronah H. MacDonnell was advanced to the priesthood in the Church of the Messiah on the Festival of St. Michael and All Angels'. He was presented by the rector of the church, the Rev. Peregrine Wroth, D.D., and the sermon was preached by the Rev. Wyatt Brown, D.D. The associate minister, the Rev. James Archibald Mitchell, the Archdeacons of Baltimore and Maryland, and the Rev. Messrs. O'Connor and Gibson, Gettier, Perkins, Wolfe, and E. H. Gibson were present in the chancel. The newly ordained priest will remain in charge of the Chapel of the Incarnation, St. Helena, and Grace Chapel, Mt. Winans.

PERSONAL AND OTHER ITEMS

The Rev. James A. Mitchell, formerly rector of All Hallows' Church, Snow Hill, Maryland, has become the associate minister of the Church of the Messiah, Hamilton, Baltimore. For close upon half a century the rector of the Church of the Messiah has been the Rev. Peregrine Wroth, D.D. Beloved by his parishioners, and by all who know him, Dr. Wroth is now possessed of the requisite assistance to carry on the progressive work of the Church of the Messiah in its new location.

The Rev. John F. Schunck has been appointed social worker at the Maryland penitentiary, in place of Miss Swezey, who resigned when her father, Col. Swezey, retired as warden of the penitentiary. Mr. Schunck was formerly assistant at Christ Church, Baltimore, the Rev. Murray Dewart, rector.

Maryland is fast becoming famous for its church organs. New instruments are being gradually installed in the majority of the parishes. At present, costly organs are being placed in Emmanuel Church, Baltimore, and the Church of St. Michael and All Angels'.
H. P. ALMON ABBOTT.

WASHINGTON LETTER

The Next Convention—A Previous Convention—News Notes

The Living Church News Bureau
Washington, October 30, 1925

ALTHOUGH THE ECHOES OF THE GENERAL Convention in New Orleans are still being heard throughout the nation, the people of the Diocese of Washington are beginning to think about 1928, when they will have the privilege of acting as hosts to the next Convention.

News of the selection of Washington has been received with much gratification, but also with an appreciation of the responsibility entailed.

The fact that the recent convention requested the National Council to give consideration to the expediency of moving the seat of the Church from New York to Washington, has caused both clergy and laymen to attach unusual significance to the deliberations to be held here three years hence.

Unsurpassed facilities for a great open air service are offered by the natural amphitheater which nestles in the heart of Washington Cathedral Close on the southern slope towards the city. Wooden benches provide seating accommodations for as many as 20,000 worshippers and the remarkable acoustics which Nature has bestowed on this beautiful spot makes

modern amplifiers almost an unnecessary adjunct of the open air rostrum. One of the memorable features of the next triennial Convention will undoubtedly be a great service within the Cathedral Close.

It is difficult to predict now how far construction of the Cathedral fabric will have advanced by the autumn of 1928. Practically all of the stone work in the crypt will be finished by next spring, including the new Norman chapel under the south transept floor and a mortuary chapel between the massive piers under the crossing. The next logical unit of construction would include the two remaining bays of the choir, the north and south transepts, the crossing up to the level of the choir roof, and one bay of the nave. With this considerable portion of the building completed, and the great organ, the Jerusalem altar, the Canterbury ambon, and other furnishings installed, services for approximately 4,000 worshippers could be held on the main floor of the Cathedral.

The Cathedral Chapter hopes to start work on this unit of construction as soon as \$3,000,000 is in sight, either in offerings or pledges covering the next three years. Plans are being prepared by the architects so that work may start promptly whenever the trustees vote to award the contract.

If the great interest in the Cathedral undertaking, not only in our own Church, but throughout the nation, should be reflected in immediate generous gifts, it might be possible to invite the members of the next General Convention to worship on the main floor of the Cathedral with the inspiration of majestic Gothic arches over their heads.

Washington has several large auditoriums in the down-town section which are large enough for the joint sessions of the Convention. Hotel facilities are ample.

A PREVIOUS CONVENTION

The last General Convention held in Washington was in October 1898, about a month after Bishop Satterlee and the first board of trustees had purchased the Mount Saint Alban site for the Cathedral. On the Sunday before the meetings adjourned, in the presence of President William McKinley and the members of both Houses of the Convention, the Peace Cross was unveiled which commemorates the end of the Spanish-American War.

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"For this sacred enterprise, through you, its originators and promoters, I wish the highest influence and the widest usefulness, both in the immediate present and in all the years to come."

This brief address by President McKinley, so descriptive of the work of the Cathedral, adapted itself, with a few verbal alterations, to liturgical form; and it has been used ever since, after the manner of an opening exhortation, at every laying of a corner-stone, opening of a new building or similar service, on the Cathedral Close.

NEWS NOTES

All Saints' Day has been selected for presentation in all the churches in Washington of the gold and silver offering for the Japan Reconstruction Fund. The funds realized will be used to help build dormitories and class rooms at St. Margaret's School in Tokyo.

The Rt. Rev. J. S. Motoda, D.D. Bishop of Tokyo, visited Washington this week en route to Japan from the General Convention in New Orleans. He called at Mount Saint Alban and asked for the latest photographs of Washington Cathedral to take back for the information of his colleagues in Tokyo.

The Rev. Henry F. Kroman, rector of St. Peter's Church, Salisbury, Md., has been holding a series of four one-day institutes this week in St. Mary's County under the auspices of the Provincial Commission of Religious Education.

Christ Church, Rockville, Md., is leading among the rural churches in the contest arranged by the Board of Publicity to stimulate efforts towards diocesan solidarity. The Church of the Epiphany leads in the contest for churches in Washington. The contest closes December 15th.

This Diocese is being represented at the meeting of the central council of the Girls' Friendly Society in Cincinnati this week by Mrs. E. B. Meigs, Mrs. John C. Boyd, Miss Clara Nourse, Deaconess Carroll, Miss Ethel Grimes and Miss Dorothy Jost.

Miss Frances DeGrange who has been a missionary in All Saints' School, Guantanamo, Cuba, for two years, has returned to Washington for the winter and is attending Girls' Friendly Society meetings at the Church of the Advent branch.

The Rev. Calvert E. Buck, rector of Christ Church, Washington Parish, has started a monthly parish newspaper to keep his people informed of interesting and significant happenings.

Bishop Freeman went to Cleveland yesterday to address the woman's department of the Federated Churches on The Social and Industrial Life of Today in Its Relation to the Church. He is scheduled to speak again in Cleveland on November 5th in behalf of the annual Community Chest effort in that city. He will go to New York on November 9th to participate in the exercises marking the laying of the foundation stone of the nave of the Cathedral of St. John the Divine.

During the recent meeting of the National Council of the Congregational Churches in this city, 350 of the young people in attendance visited Washington Cathedral. They were addressed in the

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Bethlehem Chapel by Canon Anson Phelps Stokes who explained the Cathedral idea in general and sketched briefly the history of Washington Cathedral. The visitors made a tour of the crypts and other construction work recently completed.

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CHURCH STUDENTS
IN WYOMING

LARAMIE, WYO.—The student body with the second largest number of students belonging to, or recording a "preference" for, the Church is said to be at the University of Wyoming. The largest percentage is at the University of California. At Laramie, about 130 of the more than 600 men and women are on our student chaplain's list.

A delightful new club house has been opened, which should be a great help to the Church's work there. It is ideally situated, directly opposite the campus; and beautifully furnished, with a reception room, rooms for games, for tea, a room for girls and one for men, and one for seminar use. In the basement is a large room for dances. A house mother lives in the house.

It is too early in the year to report on the use of the building, but plans have been made and are going forward. A Bible class is to be held every Sunday, and lectures on religious subjects during the week. The Rev. F. C. Harkness is student chaplain.

COURT OF TRIAL OF BISHOP

NEW ORLEANS, LA.—The House of Bishops elected, during the General Convention, as members of the Court of Trial of a Bishop, the Bishops of Maryland, Georgia, and South Carolina, and as members of the Court of Review of the Trial of a Bishop the Bishops of Louisiana, Colorado, and Coadjutor of Western New York, the Bishop of Central New York was afterwards elected to take the place of the Bishop of Maryland, who had been elevated to the primacy of the American Church, and the Bishop Coadjutor of Iowa takes the place of the late Bishop of New Hampshire, who was a member of the primary court to serve until 1931.

FUNERAL OF BISHOP PARKER

CONCORD, N. H.—Late Sunday night, October 25th, the deputies accompanying the body of the Rt. Rev. Edward M. Parker, D.D., late Bishop of New Hampshire, reached the end of their sad journey at Concord, N. H. There were many friends of the Bishop at the station and the casket was taken to the chapel of the Bishop's house, where prayers were said by Archdeacon Dunstan.

Monday morning there was a celebration of the Holy Communion at 7:30 in St. Paul's Church with the Rev. John T. Dallas, D.D., as celebrant. At three in the afternoon the burial service was held in St. Paul's Church. Places of business in the city were closed and the church was filled with people, more than one hundred standing and several hundred being unable to gain admission. The number of men seemed far to outnumber the women and testified to the high esteem in which the Bishop was held as a citizen for the Bishop's activities, civic and of a public and philanthropic nature, were very numerous and had endeared him to many people throughout the length and breadth of the state.

Many leading laymen acted as honorary pall bearers, while clergymen of the Diocese, vested, served as the bearers. The full choir of St. Paul's Church sang Psalms 90 and 23 and as hymns, Rock of Ages, Fairest Lord Jesus, Ten Thousand Times Ten Thousand, and Oh, What the Joy and the Glory Must Be, and the anthem, The Souls of the Righteous are in the Hands of God.

The sentences were read by the Rev. Wm. Porter Niles, the Rev. Richard W. Dow read the lesson, and the Rev. Samuel S. Drury, D.D., said the prayers. The burial was in Blossom Hill Cemetery, the committal being taken by the Rev. Dr. Drury and the Rev. W. Stanley Emery, rector of St. Paul's Church, in whose hands the arrangements were very properly put, for he and the Bishop had been intimate friends from their school days at St. Paul's School, more than fifty years ago.

The Bishop's constant interest in relations with the Eastern Communion was recognized by the presence of a Greek bishop and of Greek and Russian priests.

CONFERENCE ON
LIFE PROBLEMS

ANN ARBOR, MICH.—Under the guiding hand of the Rev. Henry Lewis, rector of St. Andrew's Church, Ann Arbor, there will be held, over the week-end of December 6th, a conference for young people on Life Problems. The Hobart Deputation Team, an organization of students whose work is to interpret the best in University life to the home-folks in the various cities and towns, will lead in the conference, and every parish and mission in the Diocese is invited to send two delegates. Among the speakers will be Bishop Page and the Rev. John Hart, Student Chaplain at the University of Pennsylvania.

CALIFORNIA MEN'S ASSOCIATION

OAKLAND, CALIF.—A Men's Association of the Convocation of Oakland has been organized with representation from the parishes and missions of Alameda and Contra Costa counties. Eighty men attended the first dinner at St. Paul's parish house in October with its guest of honor, the Ven. Dr. Porter, who, since his inception of the post of Archdeacon, has endeavored to inspire a spirit of fellowship throughout the Diocese of which this Association is one of the fruits. In November a second dinner will be given in honor of the Rev. Dr. Barnwell, Bishop-elect of Idaho, and who represents the National Council in this Province.

Another organization which has functioned for several years, The Churchmen's Round Table, meets frequently at lunch in San Francisco and is attended by laymen of San Francisco and the East Bay cities, and is increasing in interest.

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COLLEGE YOUNG PEOPLE'S FELLOWSHIP

TABOR, IOWA—A group of young people at Tabor College completed the organization of a *Young People's Fellowship*. The plan of this organization is to supplement the devotional life of the students of Tabor College, and also to provide added social activities. The young people are also planning missionary activities, and, as a special project, have the entertainment of the All-Southwestern Iowa Young People's Conference on the College campus next summer, at which time they expect to entertain about 200 young people.

The officers for the year are, President, Mr. Robert M. Redenbaugh, vice president, Miss Margaret Griffith, recording secretary, Miss Fannie Housel, corresponding secretary, Miss Emma Weber, treasurer, Mr. Earle Briggs, financial secretary, Mr. Randall Ross, chairman of devotions, Miss Frances Baker, chairman of social life, Miss Audrey Reed.

TABOR COLLEGE TRUSTEES

TABOR, IOWA—At a recent annual fall meeting of the Board of Trustees of Tabor College, the matter of most importance was the legal reorganization of the membership of the Board of Trustees. The membership was increased to twenty-one members, and a stipulation made that hereafter the President and the Dean of the College should be members of the Episcopal Church, as well as a certain per cent of the Board.

The new members elected to the Board are the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, the Rt. Rev. Harry S. Longley, D.D., Bishop Coadjutor of Iowa, the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, Dr. George Mogridge, M.D., the Rev. Wilford E. Mann, rector of St. Paul's Church, Council Bluffs, Iowa; Earl Ferguson, the Rev. Thomas Casady, rector of All Saints' Church, Omaha, Nebraska; W. A. Reed, Editor of the *Waterloo Tribune*, Senator E. V. Stoddard, Iowa; Vernon Johnson, and the Rev. Frederick W. Clayton, President of Tabor College. This completes the Board of twenty-one members.

A ROOD SCREEN

WYNEWOOD, PA.—On Sunday, September 13th, a rood screen in All Saints' Church, Wynewood, Pa., was dedicated to the glory of God and in loving memory of Jacob S. Waln, a vestry man of the parish and the one through whose interest and inspiration the church was enlarged and the parish house built. The gift was prompted by love for God and His Church and by the memory of an example of His most noble work, a Christian gentleman. In keeping with this thought the design and workmanship of the screen reflects the height of man's skill and its beauty is truly a manifestation of God's Spirit reflected in the Soul of man.

A CHIME OF BELLS

PAWTUCKET, R. I.—The Rev. William E. Dowty, rector of St. George's Church, Pawtucket, has announced that a chime of eleven bells has been given to St. George's Church, Pawtucket, by Mrs. Jabez W. Wilmarth in memory of her husband, and that the chimes will be installed in the tower by the last of January, if not sooner.

The bells are being made by the Meneely Bell Foundry, of Watervliet, N. Y. The largest, to weigh 2,100 lbs., will be mounted for separate ringing, and the entire chime will be in the key of F.

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DEATH OF
MRS. N. A. PENNOYER

KENOSHA, Wis.—Mrs. N. A. Pennoyer, who, with her husband, was among the most active and best known Churchmen in the diocese of Milwaukee, until increasing age gave both of them the right to rest, passed to her final rest at her home in Kenosha on the evening of October 26th. She had been in failing health for some time, and an attack of acute bronchitis developed a heart affection from which she could not rally. The burial service, on the following Friday afternoon, was conducted by the Rev. M. J. Van Sandt, rector of the parish. Mrs. Pennoyer is survived by her husband, one sister, a sister-in-law, and three nieces.

DEATH OF
E. J. JENNINGS

HEMPSTEAD, L. I.—Ephraim J. Jennings of Hempstead, Long Island, New York, passed away in his home on the night of Wednesday, October 28th. He was in his seventy-seventh year. His death was due to heart failure. The funeral service was held on Saturday morning at eleven o'clock in the Cathedral of the Incarnation, Garden City, Dean Oscar Treder, a friend of the family, officiating. The body was laid to rest in the family vault in Greenwood Cemetery, Brooklyn.

Mr. Jennings was born in Brooklyn, N. Y., August 16th, 1849, in which city he spent most of his life. He received his education in the public schools of Brooklyn. As a young man he learned the baking business under Messrs. Holmes, Coutts & Larabee, founders of the National Biscuit Co. At the age of 21 he started in business for himself and founded the American Baking Co., with headquarters in New York City. At the age of 23 he married Alice S. Walker, granddaughter of Edward Walker, pioneer book-binder of New York. The marriage ceremony was performed in the famous St. George's Church by its equally famous pastor Dr. Tyng. Eight children were born of this union, five boys and three girls.

Mr. Jennings was ever a loyal and patriotic citizen of his community and country. During the Civil War, as a small boy, he acted as a drummer in the army. Later he became a lieutenant in the 13th New York Regiment of Brooklyn, to which organization he belonged to the day of his death. During his long military career his patriotic service received special mention by four Presidents, Lincoln, Garfield, Cleveland, and Roosevelt.

As a citizen Mr. Jennings was closely connected with the progress and development of Brooklyn. The last years of his life were devoted to the Hempstead suburbs and Long Island in general. He was president and founder of the National Highway Association. He originated and fostered the proposed Roosevelt Highway which is to connect New York City and Montauk Point at the extreme easterly end of Long Island.

Mr. Jennings was also a member of the Spanish War Veterans Association, the Society of Old Brooklynites, Anthon Masonic Lodge of Brooklyn and St. George's Church, Hempstead.

Mr. and Mrs. Jennings were married over fifty years. A year ago last June they celebrated their golden wedding anniversary. Mrs. Jennings passed away last January in her seventy-fourth year. Since her death Mr. Jennings has steadily declined.

Mr. Jennings leaves five children, the Rev. Jeffrey Jennings, Ph.D., rector of Grace Church, Pittsburgh, the Rev. Allen D. Jennings, rector of Grace Church, South Cleveland, Ohio, Mrs. C. Lowe, of Montreal, Canada, and Miss Effie B. Jennings, and Mrs. Leo M. Pasquin, of Hempstead.

A NEW CHURCH SCHOOL
FOR BOYS

DANBURY, CONN.—The Wooster School for boys, in Danbury, Conn., will open its doors for the first year on September 22, 1926. This school is the outgrowth of many years of preparation on the part of the rector of St. James' parish, the Rev. Aaron C. Coburn.

Believing in the great opportunity of school life to present Christianity as a normal way of living and convinced of the great need of such schools, the Rev. Mr. Coburn has secured the moral and financial coöperation of a group of Danbury business men. These men have purchased for the school a farm of 125 acres on which are commodious and attractive buildings suitable of taking care of the boys for the first year. Next fall the school will be able to accommodate twenty boys in the second and third forms with four masters. A course will be added each year until in 1929-30 the course of study will be complete.

The aims of the school will demand high scholastic standards, a presentation of Christianity as a normal way of living and simplicity of life. No little help in the working out of the program has been given by Father Sill of the Kent School and it is largely along the lines of that School that the Wooster school will seek its development.

ALBANY PROGRAM CANVASS

ALBANY, N. Y.—Following the precedent of the last two years, the Every Member Canvass in the Diocese of Albany is to be preceded by a diocesan Churchmen's dinner. The date chosen for the canvass is Sunday, November 22d. The Churchmen's dinner will be held at the Hotel Van Curler, Schenectady, on the evening of Tuesday, November 17th. Arrangements are in charge of an entertainment committee of the Diocese, of which the Rev. H. W. Crydenwise, Chancellor of the Cathedral, is chairman. A prominent feature of the dinner will be reports of the General Convention by the Bishops and clerical deputies.

NEW YORK CATHOLIC CLUB

NEW YORK, N. Y.—The October meeting of the New York Catholic Club was held at St. Paul's Chapel, Trinity Parish, of which the president of the club, the Rev. Joseph P. McComas, S.T.D., is vicar. Dr. McComas was celebrant of the Mass. The Rev. Edgar W. Thomas was prevented by illness from giving the meditation.

The principal address of the meeting was made by the Rev. Randolph Ray, S.T.D., rector of the Church of the Transfiguration, who spoke on the Episcopal Actors' Guild.

A committee was appointed to secure a suitable gift for the Bishop-elect of Liberia, the Rev. Robert Campbell, O.H.C., who is a member of the Club.

Encouraging accounts of the General Convention were given by Fr. Hughson, O.H.C., and by Fr. Gomph, of Grace Church, Newark, N. J.

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NEWS IN BRIEF

ALBANY—Sunday, October 25th, marked the 218th anniversary of the founding of St. Ann's Church, Amsterdam, N. Y., the oldest parish in the Diocese. In the afternoon, a recital was given on the new Casavant organ by T. F. H. Candlyn, organist of the church. Oak standard candlesticks, the work of Warham Guild, London, have been placed at each end of the altar, inscribed "To the glory of God, and in undying memory of Belle Huntley Carroll; the gift of her husband."

CENTRAL NEW YORK—The new St. Margaret's Chapel, Utica, a memorial to Rachel Munson Williams Proctor, was consecrated on September 26th, by Bishop Fiske, assisted by the Rev. Messrs. Jesse Higgins, Harold E. Sawyer, and Donald C. Stuart. The chapel woodwork is of quartered oak, hand carved, and the walls are of Caen stone. The windows are of Thirteenth Century glass, one of which is in memory of Emily Lowry Doolittle, and the St. Margaret's window is the gift of Mrs. T. R. Proctor. The angelus bell is a memorial to Miss Natalie Gilbert. The altar is of hand carved oak, and the calvary, crucifix, and tabernacle are the work of Italian artists in Verona. Bronze lamps designed to correspond with the woodwork are hand made and in harmony with the richness of the walls.—On September 17th Bishop Fiske dedicated the new parish house at Trinity Church, Utica, and Bishop Coley dedicated the chapel in the new building. Among the many gifts received were a complete equipment for the Church school, the gift of Mrs. Dora Poole Hughes in memory of her husband, the late J. Lindsay Hughes, and a solid silver chalice for use in the chapel, given by the Railroad Y. M. C. A., in which the rector, the Rev. T. T. Butler, has been active.—The Rev. and Mrs. Walter L. Bennett, formerly of the First Reformed Church of Syracuse, were confirmed by Bishop Fiske on September 28th. Mr. Bennett will prepare for orders in the Church.—St. Peter's Church, Auburn, is to receive \$10,000 for its endowment fund from Mrs. Marianna Cook Macdougall.—A chalice and paten have been given to Grace Church, Utica, as a memorial to Frederick Holbrook Calder.—The parish house of St. James' Church, Clinton, is being entirely remodeled, including the addition of a large room to be used as a dining room and for all parish meetings, and a second story over the front portion of the building which provides a study for the rector and will be accessible either from the parish house or the rectory. The cost of the additions and improvements, including a proposed central heating plant to heat both the church and the parish house, will amount to about \$12,000.—The United Thank Offering taken to New Orleans from the Diocese amounted to \$30,000, an increase of \$12,000 over the amount sent to Portland three years ago.—Mr. Frank H. Doolittle, honorary warden of Trinity Church, Utica, died on September 26th, after an illness of several years. Mr. Doolittle was vice president of the Citizens' Trust Company of Utica and was well known in the banking circles of Central New York. He was a direct descendant of the first child baptized in St. Paul's Church, Paris Hill, the mother church of the Dioceses of Central and Western New York.

COLORADO—A litany book and desk, given to St. Mark's, Denver, by Mr. and Mrs. Alvah Talbot, in memory of his mother, Anna M. Talbot, were blessed on All Saints' day.

CONNECTICUT—The recently arrived second daughter, Frances, of the Rev. and Mrs. H. F. Hine, was baptized by her father, rector of the parish, in Christ Church, Stratford, Conn., on Sunday, October 25th, during the morning service.

KENTUCKY—The first of the united meetings of the Kentucky Woman's Auxiliary was a corporate Communion Service in the Cathedral, held on the day and at the hour at which the service for the presentation of the United Thank Offering was being held in New Orleans, the same hymns also being used. The service was conducted by Canon Hardy, assisted by Canon Nelson and the offering was devoted to the 1928 United Thank Offering. Kentucky's share of this year's offering amounted to a little under \$8,000. Another united meeting of the Auxiliary was recently held at St. Paul's Church, at which the address was given by Mrs. Margaret Proctor Smith, a member of the parish who is home on furlough after a year's service as teacher in a mission school in Hankow. Mrs. Smith also recently addressed a united meeting of the Young People's Service League in native costume, displaying at the same time her collection of Chinese curios.—During the past week, St. Vincent's Guild of the Church of the Advent, Louisville, has opened a Church book room, or what is mod-

estly known as "The Bookshelf" in the commodious parish house recently completed. Here samples of the latest English publications, books, magazines, and pictures, are on file and orders taken for special books, religious and secular. The Guild specializes in the well-known Mowbray Christmas and Easter cards, various calendars and greeting cards. Ecclesiastical ribbons for Bibles, Altar and Litany Books are also kept on hand. Its dissemination of theological and Churchly literature is considered a distinct benefit to the Church life of the city. A little later, it is expected that a circulating library will be started. At the opening, tea was served by the parish house guild and a delightful social hour by representatives from many of the Louisville parishes was enjoyed. The Bookshelf will for the present be open on Saturday afternoons but more frequently nearer the holidays; proceeds from sales are all devoted to Church work.

LONG ISLAND—The November meeting of the Brooklyn Clerical League was addressed by the clerical delegates to the General Convention, Archdeacon Duffield, the Rev. Dr. Jones, the Rev. Dr. Rogers, and Bishop-elect Creighton.—It is the hope of the Society of the Oblates of Mt. Calvary to present a mitre to the Bishop-elect of Liberia, Fr. Campbell, O.H.C. Fr. Campbell is the director of the society, and, before entering the Order, was himself an Oblate.

LONG ISLAND—The Rev. Walter E. Bentley, rector of St. Stephen's Church, Port Washington, has resigned his parish to devote himself to Parochial Missions. Until January he is in charge of Calet Parish, Guernsey, Channel Islands, where he may be addressed.

MILWAUKEE—Milwaukee-Downer College, Milwaukee, has opened with the largest enrollment in its history, a total of 429 students including 70 extension students, every class being larger than the corresponding class of last year. Twenty states and one foreign country (Germany) are represented. A number of Church girls attend this college.

QUINCY—The Rev. B. O. Reynolds has recently presented St. James' Church, Griggsville, of which he is vicar, a plaque of the Blessed Virgin and Child executed after the Thirteenth Century manner and coloring and executed by Robert Robbins, of New York. He has also given the church a set of sanctus chimes and a gift ciborium. Preparations are under way in this church for a mission to be preached by Archdeacon Webber from November 15th to the 22d.—A series of all-day conferences have been held in the four Deaneries of the Diocese under the auspices of the Woman's Auxiliary, at the Cathedral, Quincy, Grace Church, Galeburg, Grace Church, Osco, and St. Paul's Church, Peoria. There were corporate Communion services conducted by Miss Elizabeth Matthews, a member of the National Executive Committee of the Auxiliary. These conferences are a feature of a movement in the Diocese to emphasize the entity of each deanery and to bring into coöperation its forces for the promotion of missionary interest and activity.

SOUTHERN OHIO—The Church of the Advent, Cincinnati, the Rev. Geo. C. Dunlop, rector, has just completed a campaign for funds for a new parish house. The sum of \$70,000 was realized with more pledges coming in. The present building is inadequate to care for the parochial activities and the social service work of the parish.—A Home Visitation Campaign was recently held in Cincinnati when an attempt was made to visit every home in the city to discover the religious affiliation, if any, of the occupant. Final results have not yet been announced, but the striking feature of the campaign was that Jews, Roman Catholics, Churchmen, and Protestants worked together in this great effort.—The diocesan banner for the largest per capita offering was won by the Church school of Christ Church, Glendale. The total offering was \$840.59, with a per capita of \$5.64.—A new altar and reredos, provided for in the will of Agnes Cadwallader as a memorial to her mother, Mrs. Julia D. Cadwallader, her aunt, Clara Wheeler Putnam, and her grandfather, Frederick A. Wheeler, has been erected during the past week in St. Luke's Church, the Rev. E. L. Tiffany, rector. The altar was designed by Edward Evans Allen, of Rutland, Vt., a nationally known Church architect. The altar and reredos is one of the most beautiful in America for a parish church the size of St. Luke's.

SOUTHWESTERN VIRGINIA—On October 1st, Miss Margaret Viall assumed the duties of assistant to Miss Ella Pier, the missionary in charge at Christ Mission, also known as "Bear Mountain Mission," near Amherst. Miss Viall comes from Boston and is a graduate of Mas-

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Massachusetts State Normal. Miss Pier visited New England during the General Convention.

SOUTHERN OHIO—The Rev. H. Leach Hoover, rector of the Church of the Holy Trinity, Cincinnati, has been promoted to the rank of chaplain in the Chaplain's Corps of the U. S. Army.

MAINE—A vested choir of boys was organized this fall at St. John's Church, Logan, Maine. Rev. Allen Jacobs, rector, and led the choir of evensong on October 25th. St. John's Church held "open house" to the young people who were delegates to the Christian Endeavor Convention held at Logan the latter part of October, and entertained a number of them during the three days of the convention.

MARYLAND—At a meeting of the congregation of St. Paul's Church, Richmond, held on October 26th, it was determined to discontinue the system of renting pews, and make all the pews free. The change will go into effect at the next service. This action on the part of St. Paul's Church leaves only two churches among the churches in the Diocese still adhering to the old system of rented pews.—The late Mr. Joseph Estes, of Richmond, made bequests in his will of \$2,000 each to Christ Church, Richmond, and to the Trustees of the Diocese of the Protestant Episcopal Church in Maryland. Other bequests were made to the Broad Street Methodist Church, in memory of his wife, the Virginia Home for Incurables, the Sheltering Arms Hospital, and the Salvation Army. After certain bequests to relatives, the remainder of his estate of about \$75,000 was left to a brother-in-law, after which it is to be divided between the Retreat for the Sick, the Sheltering Arms Hospital, and the Associated Charities of Richmond.

WASHINGTON—The women of Christ Church, Washington Parish, the Rev. C. E. Buck, rector, have raised funds for the installation of a stained glass window to be dedicated on Mothers' Day, May 9, 1926. The subject of the window is "Behold Thy Mother." The installation of this window in this old parish will enhance the beauty and the grandeur of the chancel exceedingly. The work has been entrusted to the famous firm of James Powell & Sons of Whitefriars, Ltd., London, England.

WESTERN MICHIGAN—It is a matter of congratulation to all that every parish is supplied, and there are no vacancies at present in the Diocese.—A great meeting was held in the race parish house, Grand Rapids, October 26th, at which the Bishop of the Diocese, the rector, and the members of the Diocese, and delegates to the Woman's Auxiliary, reported on the Convention, the work done, and the inspiration received. The meeting was very enthusiastic.—On October 28th a meeting of the Clericus was held in the parish house of the Pro-Cathedral, Grand Rapids, the Dean presiding. The attendance included practically all the clergy of the Diocese. Diocesan affairs in relation to the National Council were discussed at length, and plans made. Following the discussion, Bishop McCormick spoke of the General Convention from the point of view of the House of Bishops, dwelling on the Prayer Book revision. He was followed by the Rev. Messrs. Wilkinson, Studwell, and Sargent, who spoke on various phases of the Convention, its characteristics, its leaders, and the work accomplished.—A largely attended meeting of the Catholic Club of the Diocese was held October 28th, at which the speaker of the evening, was the Rev. Spence Burton, S.S.J.E.

WYOMING—Sherwood Hall, the Cathedral school for boys, and Iverson Hall, the Cathedral school for girls, have opened their fall sessions with increased enrollment over last year. Virginia Cottage, the new dormitory for Iverson Hall, is completed and in use. This dormitory is the gift of Mr. Charles Voorhis and is named for his daughter.—The Rev. F. G. Harness, student pastor for the University of Wyoming at Laramie, has commenced his work with the opening of the new students' club house, the gift of Mrs. Harriet Balch.—The Rev. F. C. Smith, rural dean of the Green River, celebrated the twenty-fifth anniversary of his ordination to the priesthood on September 23d. The occasion was marked by the gift of a silver pectoral cross and a congratulatory letter from the Presbyterian minister of Evanston.—The famous Bill Nye cottage at Laramie was found to be in such bad condition that it could not be saved as a proposed club house for the Bill Nye Club of Sherwood Hall, Laramie, and has been torn down. This little house was the residence of Bill Nye in the '70's and stands on the present athletic field of Sherwood Hall.

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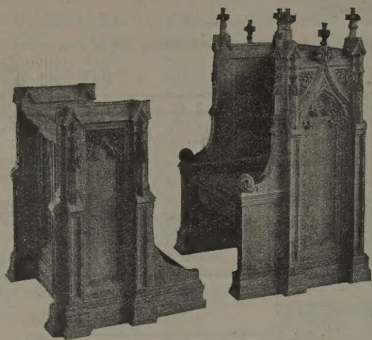
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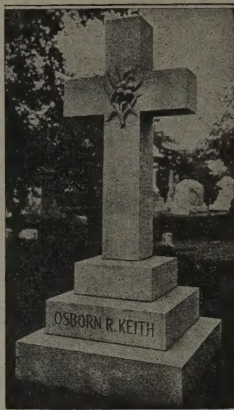
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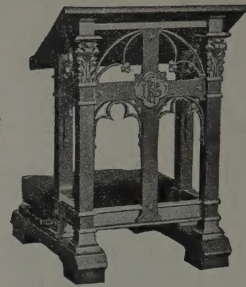
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